

AMERICA

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Chronicle

Home News.—Pressure is still being brought to bear on the President to exercise a larger measure of participation in European affairs. Besides the adherents of the

League of Nations and of the World Court, various propagandists from Europe itself, the latest of whom is Lloyd George, continue to urge our mingling in European politics. It has been announced officially at the White House that there is no intention of abandoning the policy by some called "isolation" and by others "freedom of action." The consistent attitude of the United States has been that apparently conditions are not ripe abroad at this time to warrant any reentry on our part into Europe in any new form. That this impression of Government officials is correct is confirmed by other observers, to the effect that what is wanted by Europeans is not our advice but our money, or more politely, not political participation but economic. In some quarters the suggestion is being made that the United States call an economic conference that would be international in scope, or at least that we take part in such a conference if it is called. It is asserted officially that the President does not contemplate any such move on the part of our Government. Conditions abroad are not favorable for such a move at this time. Lloyd

George had suggested that it is not too late for Mr. Hughes' suggestion in his New Haven speech of last December to be accepted. This speech called for an international committee of experts to be set up to advise the Governments on Germany's capacity to pay, and proposed this as the first condition of peace in Europe. The suggestion was never accepted by European statesmen, and the White House announces that it is no part of the President's policy to make the offer again, though the offer is still regarded as our official policy. If foreign Governments take it up, we will cooperate, but the initiative will not be taken by us. Though the President believes that European troubles are mainly economic, it is clear that no step will be taken by this Government until a different spirit manifests itself among Europe's statesmen. No conference thus far held in Europe has yielded results, and it is stated that the President does not believe that another conference on the lines of the old conferences would be likely to be of any use. This has been the consistent attitude of Mr. Hughes, and it is stated that the President has adopted it as the current one for this country.

The usual treaty of amity and commerce with Germany will be negotiated in this country. A draft of the proposed treaty has already been forwarded to Berlin,

Treaties of Commerce but actual negotiations have not yet been initiated. The American end of the affair will be handled by Secretary Hughes, and it is assumed that the German end will be in the hands of the German Ambassador, Herr Wiedfeldt. This treaty is only one of several similar ones now under way. The countries with which the State Department is now negotiating include Spain, Finland, Latvia and Austria. It has been reported by the Tariff Commission that some countries are now alleged to be discriminating against the United States in retaliation for our high tariff. Finland and France are said to be among these. The treaty with Spain has been much delayed because that country had many similar treaties under way, but since the recent coup d'état our Ambassador at Madrid has been assured by Primo Rivera that our treaty will receive prompt attention. It is said that the new Government in Spain greatly enhances the chances of putting the treaty through. There is likewise no trouble to be anticipated in the other outstanding negotiations for treaties of commerce.

France.—Although the German Government announced over a week ago the cessation of the policy of non-resistance, but little work has been actually resumed in the

*Industrial
Conditions
in the Ruhr*

Ruhr. Dr. von Hoesch, the German chargé d'affaires at Paris, called on Premier Poincaré and announced that the German Government was ready to negotiate for resumption of work. M. Poincaré saw no grounds for such a step. He stated in plain words that there was nothing to negotiate about, that the Germans had only to put back the Ruhr workshops and industrial centers as they were before the French occupation at the beginning of the year and that the local question that might involve discussion or debate would be settled on the spot by the French commander, General Degoutte. The French Premier asked the German envoy to inform the Government of the Reich that once passive resistance had ended and the shops and industries of the Ruhr had returned to work, the Reparations Commission would be ready to take up any proposal which the Berlin Government might make.

The answer of M. Poincaré gives ample evidence of the resolute firmness with which he has handled the entire situation in the Ruhr. It may be explained also, by the following facts. While making his proposals, the German chargé d'affaires, Dr. von Hoesch, suggested the formation of a commission formed of delegates from France, Belgium and Germany, sitting in the Ruhr district and empowered to regulate all issues and disputes arising out of the cessation of non-resistance, and the operation of the Ruhr under the Franco-Belgian occupation.

Against this proposal the French raised the stoutest objections. In the first place, the French commander, General Degoutte, is actually engaged in making agreements with the great industrialists of the Ruhr. The French Government holds that in making these agreements and in laying down the practical measures necessary for their success, the General is supreme and free from any trammels which the Germans might impose. Furthermore, England has notified the French Government that it desires to take part in the reparations negotiations; it is likely that she would wish to be represented on any commission connected with financial administration of the Ruhr. But, on the other hand, England still holds that the French occupation of the Ruhr is illegal, and it is over that point that serious misunderstandings between England and France arose. It is natural, therefore, that France should imagine that the problem of getting reparations out of the Ruhr by admitting England on the board mentioned by Dr. von Hoesch would not succeed, and for that reason France wishes to see her excluded now.

The program of M. Poincaré is a very definite one. He wishes that the mines in the Ruhr should first of all make coal deliveries to the Allies and ship products that may be taxed. He wishes that this work should be completed and all the documents connected with it be drawn up, signed and sealed before the question of the general

reparations should be taken up. In that way he will not only take away from Germany any power to bargain on what she will do in the Ruhr, but will oblige England to accept the occupation of the Ruhr as a *fait accompli*. Everything in his actions of October 10 seems to bring out the prominent features. He informed the German representative at Paris that in the Ruhr the Germans must deal directly with the French commander, General Degoutte, representing both the French and the Belgians, for the resumption of industrial operations. Once this is accomplished, they must address themselves for a general reparations settlement to the Reparations Commission, the common agent of all the Allies.

It is generally understood in Paris that M. Poincaré also informed Dr. von Hoesch that France would have nothing to do with the dispute between the German industrialists and workmen over the eight-hour day, that being a matter to be settled by the Germans among themselves. It will be recalled that two great German industrialists, Stinnes and Thyssen, endeavored to induce General Degoutte to declare that the eight-hour law day should be abolished to increase production in the Ruhr.

Germany.—By October 12 rioting and pillage had become the order of the day. The reason for these disturbances were the impossible food prices. Unemployed

*Serious
Food Riots* men and groups of women raided the stores and vain attempts on the part of the police to preserve order ended

in bloodshed. Prices on successive days had risen 300 or 400 per cent, and even made similar leaps several times in the day. The most ordinary table necessities were priced at hundreds of millions or even billions of paper marks. The price of a pound of butter on October 12 was two and a half billions. People had not the means wherewith to meet these costs. The paper marks themselves were soon exhausted under these circumstances and to meet the immense demands the Reichsbank threw out its paper reserves done up in bales of 500,000,000 or one billion mark notes, each package holding a total of either fifty or one hundred billion paper marks. Checks are rarely accepted, because of the difficulty in drawing the money, and because when it is drawn the value of the check has dwindled. Heavy interest charges are made if money is drawn before three days on deposited checks.

Politically Germany is also passing through the severest crisis. In Bavaria, von Kahr is successfully carrying on his rule as dictator, with evident popular approval. His

*Von Kahr as
Bavarian Dictator* decrees against hoarding and exporting food are firmly enforced, as all other measures decided upon by him. His attack upon the Socialist as the cause of the general distress has met with favor, while on the other hand he is holding the German Fascists in perfect control. Ludendorff is receiving no more encouragement for his militarist

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ideas than Hitler or the Socialists. Von Kahr is determined to exercise his mastery with the backing of the people, and his strongest supporters are the Bavarian peasants, who have also demonstrated their loyalty to von Knilling, who is equally in favor of the Bavarian ideals as opposed to the Pan-Germanism of Ludendorff and his following. Strong but pacific methods characterize von Kahr's policy, and he will doubtless offer a determined resistance should the Stresemann dictatorship strive to interfere.

Saxony, in the mean time, has inaugurated a Socialist-Communist régime, in direct opposition to the Bavarian Government. On assuming office the Red Minister-Presi-

A Red Saxon Government dent of Saxony, Dr. Zeigner, an-

nounced that the newly formed Government was one of republican and proletarian defense, opposed to von Kahr's program of anti-Marxism. In its attitude towards the Reich his Government would relentlessly sanction economic and financial measures to check the ruin of the mark. "Energetically we shall champion seizure of real values, control of production, maintenance of the eight-hour day and rights of the workers, and especially trade councils and labor union rights will be defended and extended." He was further determined to urge the Reich Government to grant unemployment and part-time employment doles, and increased doles to the war-damaged, to widows and orphans. He was opposed to capitalism and separatism and denounced monarchists and big industrialists as making an alliance with the country's enemies.

At Berlin itself the Reichstag has passed through stormy sessions. On October 11 a deadlock was caused by a division among the Socialists which imperiled the Chan-

Stresemann Dictatorship Bill cellor's hope of getting the necessary two-thirds majority for his dictatorship bill which provides that the "Govern-

ment is empowered to take all measures—economic, financial and social—which it deems urgent and necessary, irrespective of the Constitution." Two paragraphs of the bill were passed in the Reichstag, but when the bill as a whole was called up the Nationalists left the Chamber, so that no Reichstag quorum was possible to pass the measure. Hurrying over to President Ebert Dr. Stresemann forthwith obtained an edict empowering himself to dissolve the national legislature. But the session was adjourned until Saturday, October 13. Failure to pass the bill would still leave to President Ebert constitutional recourse to replacing the Coalition Cabinet by a directorate of his own appointment. The power thus held in the hands of Ebert and Stresemann may have helped to influence the Reichstag in its decision, arrived at in its session on October 13, to grant in full the virtual dictatorship demanded by the Chancellor. This was done by an overwhelming vote of 316 to 24. There was fear also, no doubt, of revolution or anarchistic riots.

Great Britain.—Sharp criticism, both from the English press and from France, has followed upon the speech on British Foreign Affairs delivered by Lord Curzon before

The Imperial Conference

the Premiers attending the British Imperial Conference in London. The main point of Lord Curzon's address, as outlined in AMERICA last week, was concerned with the British and French disagreement in regard to the Ruhr. By some it was felt that Lord Curzon was expressing disapprobation of the stand taken by Premier Baldwin; other portions of the address jarred considerably on French sensibilities. The opinions of the Dominion Premiers have not been made public, since the secrecy that characterized the earlier meetings of the Conference has been maintained. It is understood, however, that most of the Premiers arrived in London with very decided views in favor of the French position on the Ruhr and were prepared to express disapprobation of the foreign policy of the British Ministry. One of the outstanding aims of the Conference, it is stated, is to bridge over the differences that have arisen between France and Great Britain, and for that purpose the Premiers are striving to arrive at some unanimity concerning the British Empire's foreign policy, so that Prime Minister Baldwin may be assured of the full support of the Dominion Governments in his handling of foreign affairs. There is a definite tendency on the part of the Dominion Premiers to demand of the London Government a greater share in the formation and carrying out of policies that affect the entire British Empire.

In the economic section of the Conference, the outstanding feature has been the speech by Stanley M. Bruce, Premier of Australia, in which he advocated an empire fiscal policy and protective tariff. Attacking the British dependence on the United States, particularly for foodstuffs and meats, and assailing the operations of the American meat trust, Premier Bruce offered the plan of establishing an Imperial Purchasing Board which would buy only such foreign products as the Empire itself could not supply. In the following sessions of the Conference, vigorous debate followed the announcement of Sir Philip Lloyd Graeme, President of the Board of Trade, that the Imperial Government proposed to extend the preferential tariff. The principle of preference already obtains and many commodities produced in British Dominions pay considerably less duty than similar articles coming from foreign countries. The new proposals merely extend these existing arrangements and there is no intention of adopting a protective system for British agriculturists. Though the Dominion representatives and the spokesmen for the Colonies expressed their approval of the proposals in their general principle, India has consistently rejected the entire idea of applying to that part of the Empire any scheme of a preferential tariff.

Ireland.—Industrial unrest and labor disputes in Ireland, from the latest reports, show no signs of abate-

ment. In addition to the very serious dockers' strike, which has caused considerable trouble especially at the Dublin port, the Derry and Lough Swilly Railways were forced

The Economic Situation

to close because of the strike of the workers; Derry city is affected by the strike of the vanmen, packers and laborers employed in the bakeries; Waterford County is in an unsettled state, due to the strikes of the agriculturists and building trades; and the Limerick bacon trade and the cattle export trade throughout the country are in a serious state because of labor troubles. These examples are but indications of the general industrial troubles which, according to the Irish press, are inflicting serious injuries on the entire country with the result that trade is badly dislocated, agricultural industry depressed and much class feeling raised. In a speech before the Dail, President Cosgrave admitted the seriousness of the situation and declared that the costs of production, wages, food prices and local rates must come down if the country is to go ahead. The Government, Mr. Cosgrave asserted, was considering not so much the industrial unrest as the whole economic outlook which might be more responsible for the industrial unrest than mere accidents of a dispute. A great number of employers in a great number of trades, he continued, sought a reduction of wages which was violently resisted by the men. As a result, the country, especially by the almost complete closure of the ports to the export of cattle and agricultural produce, was faced with enormous losses. The Ministry has made appeals to both parties of the disputes, but with no result.

The industrial and other conflicts in Ireland have produced many deplorable by-products. The *Freeman's Journal* is responsible for the statement that there is "a dreadful prevalence of vice in the Catholic capital of Catholic Ireland." This assertion has provoked much corroborative correspondence, showing that the loosening of the moral restraints has been due in great measure to the inevitable laxity of police control during the troubled periods through which the country has been passing. A letter from a well-known Irish priest says: "We are all looking forward to the reconstruction of our nation. It is in an advanced state of decay and there is the same necessity for the revival of faith and morals as there is for the revival of the language, industries and every other constituent of the nation." Other papers, however, declare that these alarmist reports have been greatly exaggerated and that the faith and morals of Catholic Ireland have suffered no loss in the unsettled conditions of the country during the past decade.

The Ruhr.—While the hungry people in the congested districts of Berlin, unable even to purchase potatoes, were breaking out into food riots, the occupied territories were

Pact Signed by French and Miners

faced with the same problems. Plundering of stores, riots and casualties were reported. On the other hand, with the prospect of the Ruhr workers returning to their occupa-

tions the French and Belgian authorities are worried as to the means of payment. A Rhineland currency has not yet been established and German industrialists say they cannot obtain the money to pay the wages. As early as October 8 General Degoutte concluded satisfactory arrangements with two Ruhr industrial groups. By October 12 an agreement had been signed between the German miners' unions and the French authorities for the return to work of all the miners and officials in the Dorsfeld Mine, one of the largest in the Ruhr, and a similar agreement was made for the Bergfeld Mine. The terms of agreement, which will probably be followed in other instances are as follows:

- (1) All the miners, officials, directors, and office employes who have been expelled from the occupied area will be returned, without exception. All who remained and worked for the French will retain their places, the French guaranteeing these parties protection.
- (2) The wages and working conditions for all employes will be settled by their respective organizations without French interference.
- (3) All agreements fixed between the miners and their employers will be valid for all the German workers, whether they work for German employers or under the French control.
- (4) The French control committee retains the right to make any extra special agreements with the returned miners.
- (5) The German miners and office employes will have the same working hours as obtain in mines not occupied by the French.
- (6) The workmen's council law and other German workmen's laws are fully recognized by the French.
- (7) The social and insurance laws, such as accident, sick, invalid and pension insurance, to remain as before.
- (8) As soon as the miners resume work, all French sentries or other signs of military occupation will be immediately withdrawn.
- (9) All the German organizations for mine administration, such as police and fire protection, to remain in force as before the occupation.

The Belgian troops have already evacuated the railway stations at Duisberg, Ruhrort and Hamborn. The French soldiers have been withdrawn from the North Essen Station, thus reopening the traffic over the German-operated line between Essen and unoccupied Germany by way of Dorsten.

Next week Father Barrett will continue his valuable series on the New Psychology in a readable paper on Methods of Mind Healing. In the same number will appear the fourth and concluding article of Mr. McMahon's illuminating series on the work of the N. C. W. C. This series has been based on a direct study of the report submitted to the Bishops at their annual meeting. Another interesting paper will be Miss Katherine Jordan's monthly review of new plays on Broadway. The canvass on the Best Ten Books is arousing much enthusiasm, and the latest results will be published with comments. "Is the exclusion of religion from education un-American?" is a question discussed in two papers by the Rev. Timothy L. Bouscaren, S.J., of St. Louis University. The first of these papers, tracing the rise of the present system to Horace Mann, will appear next week.

The Pageant of Youth

JOHN C. REVILLE, S.J.

PRESIDENT COOLIDGE proclaimed the week beginning on the eighteenth of November next as National Educational Week, and urged its observance throughout the country. To the ideals underlying the presidential proclamation, one contribution will be made by a Catholic university which, whether we consider it from the cultural, educational, artistic or dramatic point of view, will not be surpassed in the United States. During Thanksgiving week, about the date mentioned by the President, Loyola University, Chicago, will present the "Pageant of Youth," written by the Rev. Daniel A. Lord, S.J.

Over the airy realms of the pageant and the masque, Thomas Campion, Samuel Daniel, and rare Ben Jonson once waved their magic rod. The most perfect, perhaps, of Milton's works is the "Masque of Comus," which might be entitled the "Triumph of Virtue." For many years the pageant and the masque were more or less neglected. Lately they have had a revival. We remember recent pageants in honor of Dante, Shakespeare and Joan of Arc. And the citizens of St. Louis have not forgotten the pageant "St. Louis" composed and staged by Father Lord in honor of the metropolis of Missouri, and the royal saint and hero whose name it bears.

The same writer now presents us with the "Pageant of Youth." Every Catholic educator, every educator in the United States who has at heart the true interests of our country must see at once how pregnant of interest, incident and lesson is the theme. For the heart of youth is the arena in which our battles are either lost or won.

Poetry and inspiration here sit enthroned at the threshold and everywhere dominate the scene. Father Lord has been thrilled with his subject. He has not mapped it out coldly nor fitted his scenes with laborious process of industry, and dovetailed them one into another. In one sweeping glance youth's destinies are outlined and flashed before us. A vision blazed before the dramatist in a moment of real inspiration, and he made us the spectators of its moving incidents. In a daring conception, a flight admirably sustained throughout, he carries us with him to every arena in which, in some shape or other, youth's destinies are in the balance, planned by Heaven's high will, thwarted by the powers of evil, helped by the guiding hand of Alma Mater, who takes the place of the earthly mother he has lost. Thanks to that Alma Mater, symbol of the Catholic college, thanks to the ideals he receives from that watchful guide, the youth conquers the foes that beset his path and in the end we see him meeting the mother he has lost, in that happy realm, from whose bat-

tlements she has never ceased to watch over her boy and to pray for him.

A bare and bald outline of a splendid drama. There is something large, ample, and as said, audacious in the conception of the Jesuit author. While symbolism lends a hidden charm to the masque, the dramatic and scenic elements immediately strike the reader, and far more, the spectator and must hold him spell-bound. We grasp the underlying meaning of the symbolism. The youth in the grip of evil, wrestling with Ignorance and Ambition and Sin, is the youth every educator knows, who must wrestle sooner or later with these dread powers. That youth is the boy, the young man whom we have watched in the class-room and on the campus of our colleges, already thrust into the trenches of the war of life and who must decide for himself that he must play the man. No educator can witness the "Pageant of Youth" and not realize in a stronger, more vivid light the mighty issues with which he deals in molding under "Alma Mater's" guidance the heart and the mind of the young champion, who listens to his lessons, and far more, is molded by his example. National Educational Week will find no better program for the teacher, no better incentive for the American father and mother to urge them to provide the only education that will save their children from the evils which Father Lord so graphically and dramatically pictures, than his magnificent "Pageant."

The "Pageant" levies tribute on all the arts of the stage. It is a masque in the truest sense of the word. It is a flash of scenic beauty, a blaze of almost oriental splendor. The Angel Guardians of the Youth wreath solemn and stately minuets, the angels of darkness toss and swirl in demonic fury; music sends forth its spray of melody as the mother prays, or bellows a tempest of wrath from the pit of the eternal prison-house as the demon's rage. The battlements of heaven, the pit of hell, the college campus, the home of the youth, the battlefield form its scenes.

But the dramatic interest gathers all these into a central focus. We have here the true dramatic theme. "The Pageant of Youth" enacts a struggle between two moral forces, the only drama worthy of the name. A tragic conflict is in progress before our eyes. A soul is the prize for which the protagonists come to deadly grips. For that reason Paradiso and Inferno, heaven, earth and hell and home and college are the stage on which the battle is fought. For a brief moment the mother of the youth appears, but at the bidding of Disease, she is soon smitten down, leaving him unguarded before the assaults of the

Arch-Foe. But at the prayer of the dying mother, Our Lady sends Heavenly Wisdom to her aid, Alma Mater! She clothes her in her own veil and stainless girdle "and the skyey mantle broad enough to shelter all the world." And this is Our Lady's mandate to her:

Thy name,
As my name, Alma Mater. Thou shalt stand
In place of me, His mother. In thy heart,
Shall beat a mother's love, and he shall seek
The shelter of thine arms, and in thine eyes
Shall find a mother's look. Go, Alma Mater!
Mother him, for the mother lost. Mother him,
With the love of me, Mother of all mankind.

The golden thread of symbolism does not hide, but only weaves into more vivid relief the dramatic qualities of the pageant. Here are the epic, the tragedy and the victory of youth. From the very beginning of the masque we are in the realm of the ideal. A golden flame of purest idealism breathes and burns over the work of Father Lord. From the very first scene youth is glorified, idealized. We feel it is something sacred and sacramental, that must be treasured like a consecrated chalice, guarded like a fragrant flower. Old men will feel the flame of youth rekindled in their hearts as they hear the Angel Herald's opening words:

Hear ye, ye dwellers in the realms of God,
Hear ye, who praise the glory of His handicraft,
Hear ye, who love the men His love hath made.

Youth has been born on earth.
Youth has been born.

And in his eyes are stars, and in his heart is fire,
And in his soul, the pearl of immortality;
And on his brow the Kiss of Christ, the Lover.

In the crowning scene of the third and last act, every mother will feel the tenderest chords of her heart stirred when she sees the youth and the earthly mother he has lost reunited at last, thanks to the care and teaching of that other guide whom Our Lady has given her boy, that Heavenly Wisdom which is none other than Alma Mater, the Catholic College, which rules his steps in the moment of danger, against Ignorance and Sin in its most alluring forms, and protects him with the sword and buckler of her inspiration and guidance.

The "Pageant of Youth" is a great drama. It is also the apotheosis of the "Catholic College." To Catholics especially, to Catholic mothers and fathers and to Catholic youths, to all Catholic educators it must make a stirring appeal. During National Educational Week we shall hear much of the need and importance of educating the youth of America. We shall hear little that in vividness, in concrete imagery, in inspirational momentum, in force, picturesqueness and beauty will surpass the work that is to be presented in Chicago under the auspices of Loyola University. If privileged to witness it, all who behold it, even the coldest and least emotional must realize the sanctity of youth, the reverence and the care with which Catholics surround it, the high hopes they center upon it. One lovely scene we single out from the masterpiece of Father

Lord. It is a scene such as we read of in the romances of chivalry, of the Round Table or in the days of the troubadours.

The last scene of the second act represents the forging of the knightly blade, the Dance of the Sword and the knightly vigil of arms. Three armorers are seen at work at a ruddy forge. With the clang-clang of their hammers beating with rhythmic swing, they weld into the shape of a sword the molten mass that lies before them, the magic sword of Youth, his Excalibur, his Durandal. Their last blows weld the handle into the shape of a cross, and they reverently lift it up. Then a group of maidens glides in, in rhythmic motion on to the stage. One carries the sword in both hands and together with her companions dances with it around the Youth, and lays it at the feet of Alma Mater, point downward. Addressing the youth, Alma Mater says:

Fatal the sword and wet with bitter tears
That is not wielded by a hand unstained,
And guided by a heart as pure and white
As lilies near the Shrine Immaculate.
Fight with the sword, my son, but in the fight
Your surest buckler be the lily placed
Over your unstained heart. The lily pick,
And give it him.

Then in a lovely garden with lilies swaying in the breeze, fair maidens are seen to stoop and pick one of the loveliest of the flowers. With these they glide to Alma Mater, the lilies clasped to their heart, the leader carrying hers like a chalice. At the end they gently place the lilies across the sword and retire. Four squires then carry the armor of the knight and pile it near by. Then solemn comes the warning of Alma Mater:

Watch thou the night, until the morning break;
Keep thou thy Vigil of Arms, and on thine head
Blessings descend, and on thine arm strength,
And on thy youthful brow, the kiss of Christ,
And on thy heart, the purity of her, Virgin and Mother.
And with the morning's dawn, forth shalt thou go,
My Knight and Champion. Farewell, till dawn!

Then while only six candles burn on the altar, in the midst of an intense silence, Youth stands alone in the center of the stage. Soft music is heard, and the knight sinks upon his knees, his arms extended like a cross while from the Tabernacle shoots a single white ray, bathing him in its lambent splendors, and casting his shadow along the floor. Thus Sir Galahad and Ignatius Loyola spent their vigil of arms. What a beautiful conception! What plastic beauty in that setting! It is but one of the rare jewels glittering in the coronet of Father Lord's masterpiece. That is worth a hundred treatises on pedagogy and education. It is apologetics in action. It will make thousands understand the meaning and purpose of Catholic education. It is a hymn to Our Lady, to every mother who truly loves her boy, and "to her whom a thousand sons love to call 'Alma Mater.'" It is the spirit of the thirteenth century wafted into our busy days, it is poetry and drama in their most thrilling form.

Nerve Troubles and Mind Diseases

REV. E. BOYD BARRETT, S.J., M.A., PH.D.

The third of a series of articles on the New Psychology.

THE New Psychology, as we have seen, approached the problems of the mind through biology. It found that normal mental functioning was biological and healthful, while abnormal mental functioning was anti-biological and unhealthful. It set itself, then, to study abnormalities and pathological states with the practical purpose of re-establishing health. Modern psycho-therapy, or mind-healing, was the result, and it occupies a large portion of the field of the New Psychology.

When we come to study nerve troubles and mind diseases we are met at once with a difficulty. The symptoms are both psychical and physical. Is the root cause psychical or physical? Does it lie in disorder of mental functioning or in disease of the nerve tissue? In some cases, as when surgery has discovered tumors, lesions, or disintegration of nerve tissue, the cause is obviously organic. In other cases the cause seems equally clearly to be psychical or functional, when every effort to find physical injury or decay has failed, and where the mind disease accompanies a perfectly healthy physical state. But, it is in the mixed cases that the problem of determining the causal factor assumes its greatest difficulty. In mixed cases, as for instance in exhaustion neurosis, there are both psychical and physical symptoms, and there seem to be both functional and organic causes at work. To which source is the abnormal state to be primarily attributed? Neurologists of the older and more materialistic school give one answer; those of the newer, psychical school give another.

The classification of nerve diseases has presented very great difficulties, partly on account of the different philosophical outlook of neurologists, and partly on account of the complexity and the overlapping of symptoms.

Many efforts were made, resulting finally in that of Freud, which in modified forms holds the field. Freud divides nerve diseases into "True or Actual Neuroses" comprising anxiety-neurosis and neurasthenia proper, etc., and "Psycho-Neuroses," comprising hysterias, obsessions, etc. The former have more pronounced somatic (bodily) symptoms, and are due to a great extent to organic causes. The latter, though also accompanied by bodily symptoms, are due to psychical causes. This classification we accept as a working hypothesis, except that with Dr. Stoddart we place neurasthenia among the psycho-neuroses.

In these papers I do not intend to deal with such forms of mental disease as dementia, or imbecility, where there is obviously lesion or disintegration of nerve tissue. Such diseases are outside the scope of psycho-therapy. As I purpose to keep closely to those forms of mind disease which are certainly curable by psychical methods I omit also the "True or Actual Neuroses" and confine myself

to the psycho-neuroses, just now referred to—Hysteria, Obsession and Neurasthenia. Under Obsession comes the very common disease which afflicts religious people, Scruples.

There are certain general characteristics which mark a psycho-neurotic patient apart from the particular symptoms which belong to his special disease. He is usually "*out of touch*" with things and secondly *he suffers from depression*. The state of depression may be intermittent, but the "out of touch" state is constant. He is hardly ever quite natural, quite at his ease, in a normal way. He is unreliable, inconstant. Want of balance, excitability, and tenseness are nearly always there, whether he be obsessed, neurasthenic, or hysterical. He is self-centered, introspective, and usually "*intro-vert*" in type. He is on the whole difficult to deal with, and difficult to help. Health may be good or bad, it varies, but his interest in things is either altogether excessive and emotional, or it wanes to nothing, and a listless indifference comes over him. He exemplifies to a greater or less extent theories of double-personality. When his fit is on him he is altogether strange to his true self. When he is better again, he has receded quite a distance from where he stood. He goes to extremes suddenly. With him, "a little more than little is by much too much." Lastly he is very helpless, for while unable to help himself, he will not allow others to help or guide him. *He resists cure*, thereby constituting, as we shall see, the great central difficulty of psycho-therapy.

Let us turn now to discuss, in a general way, some of the special symptoms of the psycho-neuroses. Strange to say, many of these symptoms are very familiar to those living among normal folk. There are, as it were, little bits of madness sprinkled about. Grains have fallen on all of us. None of us are perfectly sane and normal. We are all eccentric in some way or other, hence it is that the saying arose, "all men are mad." The *mens sana* is harder to find than the *corpus sanum*. And indeed, to go farther, the line which divides the normal from the abnormal is a very thin line.

First, let us take some common symptoms which belong properly to the psycho-neurosis, obsession. Under the head of Obsession come irresistible impulses, fears (*phobia*), tenaciously harrassing thoughts, and memories.

Some people, as they go along a street, keep hitting each lamp-post as they pass, or touching things, and they feel quite uncomfortable if they miss one. Or as they walk, they feel an urge or impulse to step on every second or third flagstone or crevice. If near a fire they must be poking it, and making it burn up (*pyromania*). Others cannot carry on a conversation without frequent repetition of a pet word or phrase (*onomatomania*). Others will ever be humming an air, or whistling a tune; others repeating a question just put to them or imitating a gesture or movement they have just noticed (*echo-lalia*). Others must have something to collect; stamps, curios, books,

pins, odds and ends; "stealing" them in a conventional or unconventional manner (*kleptomania*). Then as regards fears, how numerous they are! One fears mice; another the spilling of salt; another a falling picture; another high places (*acrophobia*); another narrow or confined spaces (*claustrophobia*); another the color red, (*erythrophobia*); to others as in Shakespeare's "Merchant of Venice," even bag-pipes cause "a lodged hate and certain loathing."

Some men there are love not a gaping pig;
Some, that are mad if they behold a cat;
Some when they hear a bag-pipe.

Worrying thoughts, anxieties, memories afflict so many, that there is no need to refer to them, nor to those insoluble doubts about the most trivial things (*folie de doute*) which cause some people to spend hours deciding whether or not they will go to the theater, or wear a blue rather than a grey tie.

Perhaps the form of psycho-neurosis which is most nearly approached by people who still are sane and normal is paranoia, literally "thinking beside the mark." It is a hysteria of delusions. It includes the "persecution" obsession and "love" obsession. The paranoiac sees in one man an enemy who "has it in for him" and who is plotting against him. In another he sees a great and true friend who loves him. In himself he often sees a gifted, blameless, though unappreciated hero! He lives in a dreamland, his actions being of great worth, himself of great importance. He is out of touch with reality. He cannot face reality or adjust himself to the actualities and conditions of life, and so, flying from the hard, chill edge of fact, he retires into the world of his fancy, and there finds compensation for his weakness and inferiority in his delusions and his dreams! And in his hallucination he lives content—unless his enmity against his supposed persecutor develops into a homicidal tendency and brings trouble upon him. Coughing, "clearing the throat," stammering, nervous "sweating" at every unexpected occurrence, excessive shyness and blushing, together with fainting and some other types of fits, are all likewise forms of obsessional psycho-neurosis.

In connection with hysteria we find likewise many familiar symptoms. The characteristic of this psycho-neurosis, is "the splitting of consciousness," or to express it in a better known way, "double personality." Somnambulism is a common symptom of hysteria. Absent-mindedness is another common symptom. The most remarkable form is what the French called "*fugue*." It often happened during the war that a soldier would desert and make his way back to a place of safety, while quite unconscious of the fact that he was deserting. He would speak and act normally and intelligently. In buying railway-tickets, making purchases or inquiries, conversing with friends, he would betray no symptom of abnormality. In a sense he would be consciously deliberate in his actions, and perfectly sane. And yet, subsequently, he

would have no memory whatever of what he had been doing. The "*globus hystericus*" felt sometimes in swallowing, temporary loss of voice in emotional states, temporary paralysis of limbs or organs, excessive weeping, uncontrolled laughter, are also well-known symptoms of hysteria.

Let us turn, now, to consider briefly the various theories as regards the causes of the psycho-neuroses. Freud, as might be expected, teaches that the cause of both neuroses and psycho-neuroses is to be found in sex-trouble. "We recognize," he writes, "in the *True Neuroses* the somatic effects of disturbances in the sexual metabolism, while in the *Psycho-Neuroses* we recognize the psychic effects of the same disturbance." Kempf sees in both kinds of neuroses, "eccentric biological deviations produced by organic diseases." Some writers see in the psycho-neuroses the bad dreams and nightmares of waking life. When asleep the subconscious manufactures dreams; when awake it manufactures the psycho-neuroses. Janet (and with him, Père Eymieu, S. J.) regards the psycho-neuroses as the results of disordered mental functioning, due to the exhaustion of nervous energy. When the tension of our energy falls below par, the troubles appear. Dr. Vittoz of Lausanne sees in the psycho-neuroses, the results of loss of "cerebral control." The will can no longer restrain sub-conscious ideas and impulses from breaking into conscious life and upsetting normal mentation. McDougall finds in *amnesia* (loss of memory) in its broad biological sense the source of mental trouble.

In general, the theory of the New Psychology, as regards the causes of the psycho-neuroses, is summed up by saying, "an *idea* becomes a disease." The idea (the word is used in its broadest sense), may be the result of an emotional shock of some kind or other, perhaps dating back many years. It is the *complex* of which we have spoken in a previous paper. It has behind it a store of emotional and instinctive force. It has perhaps, been dormant and forgotten in the sub-conscious for a considerable time. Something now happens which brings it into place and "a sum of emotion is transformed into a physical disturbance." An hysterical paralysis of the facial nerves has been known to result from a contemptuous slap on the face. Here, some deep instinctive force was let loose on the occasion of the awakening of the idea suggested by the insult and the psycho-neurosis resulted. Dr. Rivers sets out to show how instinctive tendencies, when no longer held in check by controlling forces, upset the psychic equilibrium and result in psychoses.

If in early life a child had a desperate struggle to fill its lungs, and if the struggle was accompanied, as it doubtless would have been, by the emotion of fear, we can imagine that subsequently any slight transitory difficulty in breathing would awaken the once-felt emotion of terror. The consciousness of danger in connection with breathing might lead instinctively to steps to avoid any choking sensation, and give rise to the rather common

compulsion of clearing the throat. Such a habit would have so deep a significance and such a strong emotional background that it would be impossible to shake it off. It would form a veritable "compulsion neurosis." If again in early life a child had to shrink with pain and fear from a fire, the emotion awakened on that occasion might be re-aroused subsequently, if not by fire, by something which, in its mind, would symbolize a fire, perhaps, for instance, the color red. Redness might thus become a phobia for him (*erythromania*). And it is unquestionable that compulsions and phobias are largely symbolical.

One thing we may remark, in connection with "phobias" and "compulsions," that apart from the inconvenience caused by the occasional occurrence of the "phobia" or "compulsion," the subject has peace of mind. He has escaped from something worse. He has attached the engendered emotion, whatever it is, to some definite object or act, and now finds the solution for his disturbed equilibrium in a compromise. He pays blackmail, but, unless the payments are too heavy or too frequent, he is on the whole well off. Dr. Rivers writes:

One of my patients had a compulsion to cut himself, which was satisfied as soon as he had drawn blood. This compulsion followed definite thoughts of, and impulses to, suicide, following the suicide of his company commander, and cutting himself was a kind of symbolic act which gave relief.

In the next paper I will discuss the hidden sources of the psycho-neuroses.

Creating an Enlightened Catholic Opinion

CHARLES A. McMAHON

THE Government of the United States may be truly said to be a Government of public opinion. The fountain sources of information and material which have to do with the making of public opinion are controlled largely by great American newspapers and, in a special manner, by the news agencies which serve them. Every great organization in the country, religious or secular, has an interest in the formation of public opinion, and also a responsibility to make its contribution to the improvement of public morals and the elevation of the standard of citizenship. There is no organization better fitted to make a valuable contribution to the accomplishment of these desirable civic ends than the Catholic Church.

There can be no doubt that Catholicism has been frequently misunderstood in this country because it did not have the mechanism of a really effective press either to correct misrepresentation and falsehood or to disseminate Catholic truth. It was undoubtedly the realization of this fact by the American Bishops that resulted in the formation in 1920 of the N. C. W. C. Department of Press and Publicity as a necessary means of building up a Catholic press of such merit and appeal as would be able to

enlighten Catholic and non-Catholic alike on the teachings and policies of the Catholic Church and to make the ideals and principles of the Catholic religion more deeply felt in the life of the whole American people.

Prior to the launching of the N. C. W. C. News Service, the interests of the Catholic press of the country were served by the Catholic Press Association. As far as its limited means permitted, the C. P. A. supplied a creditable news service and deserves great praise for the pioneer work which it did in the field of Catholic journalism. Since the establishment of the N. C. W. C. News Service, the C. P. A. has been most helpful and cooperative in making the Bishops' news service a success. The service of the C. P. A. consisted of regular Rome, London and Washington correspondence, a short weekly cable from Rome and an occasional feature. The total number of subscribers to this service when it was transferred to the N. C. W. C. was twenty-three, fourteen being subscribers to the full service and the remainder to the Washington service only. The total yearly revenue derived from the C. P. A. was in the neighborhood of \$3,000.00.

Having in mind the injunction of Pope Pius X—"In vain will you found missions and build schools, if you are not able to wield the offensive and defensive weapons of a loyal Catholic press"—the Bishops proceeded to organize a service which would enable the Catholic papers to publish the news of the important Catholic activities in the United States and throughout the world. To the Right Reverend William T. Russell, Bishop of Charleston, was entrusted the responsibility of organizing and developing this service. Later, upon Bishop Russell's resignation, the Right Reverend Louis S. Walsh, Bishop of Portland, Me., became episcopal head of the department. Bishop Russell selected as his chief aid in the organization of the N. C. W. C. Press Service, Mr. Justin McGrath, a newspaper man of many years' standing, with experience as managing editor and chief editorial writer on several of America's largest and most influential daily newspapers. Mr. McGrath immediately surrounded himself with a competent headquarters staff of editorial writers, news writers, and special assistants. Domestic reporters were selected to serve in the larger American cities and a remarkable corps of foreign correspondents was soon assembled.

The first N. C. W. C. News Sheet was issued on April 11, 1920, and carried a special blessing from the then Pope, Benedict XV. The price asked for the service was double that which was charged by the C. P. A. for its service. At first only those papers which had subscribed for the C. P. A. service subscribed to the news service. Other subscribers were added, however, until the list was more than eighty. The revenue derived from the service for the first year was over four times the revenue which the Press Association had in its final year. This revenue, however, did not nearly cover the cost and the

deficit was made up by contributions of the Bishops. At the C. P. A. Convention in 1922, a resolution was passed recommending to the Bishops that the cost of the news service be increased from \$2.00 to \$5.00 a week and the cost of the cable service from \$5.00 to \$7.00. Despite this increase, the service has seventy-eight subscribers and the burden on the Bishops has been greatly reduced. The revenue is now nearly one-half the cost and there is ground for hope that in time the service may pay for itself.

The N. C. W. C. News Service has grown steadily in the three and one-half years of its existence. Many new features have been added and others are under consideration. It was soon found that the volume of news received each week was so large that the eight-column news sheet, used solely in the beginning, would not contain it. The overflow was taken care of in the form of supplemental mimeograph copy, which is now equivalent to an additional news sheet. In June, 1920, the department began issuing a monthly editorial and feature sheet consisting of editorials, book reviews, special articles, original poetry, etc. Another important feature of the service, added about a year ago, was the inauguration of a weekly pictorial page. A weekly dramatic letter was added to the service last Fall and a weekly critique on motion pictures will soon be a regular feature. The news sheet and supplemental mimeographed material are mailed from Washington on Friday of each week with a release for the following Monday. The cable service for all subscribing papers published in the East is mailed on Monday afternoon and for papers west of Washington the cable reports are telegraphed in to Cincinnati and distributed by mail from there.

Since the N. C. W. C. News Service was started seventeen new Catholic newspapers have been established in the United States and in foreign countries by reason of the availability of the service. Many of these papers have started in sections which heretofore did not have the benefit of a Catholic paper. Thirteen foreign newspapers subscribe to the N. C. W. C. Service. The strongest evidence, however, of the value of the service lies in the fact that practically every paper taking the service has increased its circulation, and therefore its influence, during the past three and a half years. Fifty-four Catholic colleges subscribe to the service and use its news reports in the teaching of current history and events. In the exclusive publication a few months ago of the first full report to reach this country of the trial of the Russian prelates and priests, the N. C. W. C. service accomplished an important news achievement.

What the N. C. W. C.'s Press Department is doing for Catholic journalism its Department of Education is accomplishing for Catholic education. Archbishop Dowling, episcopal chairman of the department, has stated that the best apologetic for the Catholic school is to labor to make it the best school in the land. With the cooperation and assistance of an executive and advisory commit-

tee composed of the leading Catholic educators of the United States, the department has been engaged in making clear to Catholic educators throughout the country that the sort of service it renders is that which heretofore they have lacked and without which they cannot progress. The policy from the beginning has been more pedagogical than apologetic and it has labored steadily and consistently to spread *information* useful to those charged with the conduct of Catholic schools. This has been accomplished through leaflets, brochures, pamphlets, lectures and addresses covering practically every phase of Catholic school organization and administration. In this work, Catholic educators of note have cooperated with the department's divisions of Research, Information, Health Education, Elementary Education and Teachers' Registration.

The department has conducted a nation-wide campaign against nationalism in education and, with the assistance of the Catholic School Defense League, has distributed among both Catholics and non-Catholics a vast amount of literature explanatory of the establishment by the Church of religious schools as a fundamental practise of her religious policy. The department has been of great assistance to the N. C. W. C. Administrative Committee, particularly in the Oregon anti-Catholic school case, in combating the efforts to do away with private education in the United States.

Valuable aid has been given schools, clubs and organizations in the formation of groups for the study of what the Catholic school is and what it is accomplishing. Its "Catechism of Catholic Education," which gives the main facts concerning the Catholic school system in the United States and the attitude of the Catholic Church on education, is being widely used throughout the country in this work. In 1921 the department published a Directory of Catholic Colleges and Schools, a revised edition of which will soon appear in print. A valuable adjunct to the department is its Library of several thousand volumes. Limitation of space does not permit of detailed reference here to the several important educational monographs, book lists, and study courses, etc., which have been prepared and circulated by the department.

There has been excellent cooperation from the beginning between the N. C. W. C. Educational Department and other educational agencies, including the U. S. Bureau of Education, the General Education Board, the American Council of Education, and the Council of Church Boards of Education. Even more valuable has been the cooperation given the department by the members of the teaching orders of men and women and by the other Catholic educators and leaders who are striving so nobly to build up the gigantic elements of the Catholic school system of education in the United States.

Under the direction of the Right Reverend P. J. Muldoon, Bishop of Rockford, the work of the N. C. W. C. Social Action Department has likewise been one principally of education, of spreading the knowledge and

encouraging the practise of the social teaching of the Church in the fields of charity, industry, citizenship and social service. To accomplish this work, the department arranges for the publication and distribution of books and pamphlets dealing with the problems found in these fields in the light and under the inspiration of Catholic social teaching. Its representatives deliver lectures, write magazine articles, and secure lecture courses and individual lectures in Catholic colleges and seminaries, in the universities and before audiences of the general public. They attend national and local conferences and bring the message of the Church to Catholic and non-Catholic alike. They assist in the establishment of social study clubs and promote work of this kind among Catholic organizations.

The department has made no little progress in bringing home to the whole American people, especially by means of its weekly news service on industrial topics, the indubitable fact that our country and the world must look to the teaching of Christ and the Church for their economic and social salvation. The establishment of the Catholic Conference on Industrial Problems owes its existence to the N. C. W. C. Social Action Department. Representatives of the department exerted considerable influence in settling the coal strike of a year ago and recently in arousing public opinion against the twelve-hour day.

Especially praiseworthy has been the work of its directors in promoting civic education among alien and native born alike and, particularly, in bringing about the teaching of civics in the Catholic elementary schools. The department also maintains a Rural Life Bureau, which deals with the whole field of rural economic and social welfare. In the field of social work, included under the Social Action Department, considerable progress has similarly been made. Surveys of social conditions within dioceses and cities have brought out the special requirements of these localities for the guidance of those entrusted with the work of covering the poor and the sick with the mantle of Christian charity. Special contacts have been made with the Hospital Library and Service Bureau so that Catholic institutions can secure the best advice and information on the construction of their buildings and the administration of their work. To deal adequately with the work of the N. C. W. C. Bureau of Immigration would require the entire space of this article. Over 7,000 cases were handled last year at Ellis Island alone. Branch offices are maintained at the leading ports of entry and followup agencies are found in thirty-eight dioceses.

One needs but look back four years on the attitude of Catholics and non-Catholics alike toward the social teaching and mission of the Church and then compare it with the view today to realize in part the accomplishments of the Social Action Department. Only the surface, however, has been scratched. Progress has indeed been made, but incomparably more must be done. The concluding article of this series will deal with the work of the Lay Organizations Department of the N. C. W. C.

Bible-Burning

FLOYD KEELER

THAT the burning of Bibles is a sort of pastime indulged in by the authorities of the Roman Catholic Church in many localities is a favorite tale with those who would justify Protestant activity in Catholic lands, where the people are pictured as sighing for freedom to reach the Holy Scriptures, but are prevented from doing so by a tyrannous hierarchy which is in fear of its influence being overthrown if such a liberty were permitted. As I stated in my article "Evangelizing Romanists" in AMERICA for June 16, it was this alleged burning of Bibles which started me on the inquiry into the methods and purposes of these Protestant proselyters. In their pamphlets reference was made to "Bible-burning" in Mexico and to another occurrence of the same sort said to have taken place in our own United States. Naturally I was curious about this and made further inquiries of the house which had sent out the information. Their reply was in part as follows:

The Scriptures were burned in Taylor, Texas, Sunday, July 17, 1921, in front of the Roman Catholic Chapel in the presence of about one hundred people. It was a shocking occurrence and we hope you will be able to spread this information as widely as possible.

In order to "spread the information" I at once wrote to the Catholic pastor of this town and received from him these facts. The alleged burning took place at the Mexican chapel during a mission conducted by a Spanish-speaking Oblate Father, and the circumstances were these. Knowing that proselyters had been active among the people, in many cases practically forcing them to receive their printed matter, the missionary requested his congregation at the opening of the mission to bring all the false and anti-Catholic literature in their possession that it might be destroyed. These simple folk, many of whom could not read, brought everything that had been handed them by the Protestant agents and, as the pastor expressed, "little old shabby Protestant Bibles" were not improbably among the lot. But so far as a deliberate burning of the Bible because the priest was afraid to have his people read it, there was nothing of the sort. So much for this case. The "shock" is pretty well taken out of it by a little truth.

Meanwhile I was not being thrown off my search by the fact that Mexican bishops are not always easy to reach in these troublous times for the Church in that unhappy country. I found how I might get a letter to the Most Rev. Martin Tritschler, D.D., Archbishop of Yucatan, in whose episcopal city this other occurrence is said to have taken place and I wrote him a full statement of the situation enclosing a copy of the pamphlet which charged him with ordering the destruction "not of what some Romanists call a perverted version of the Scripture . . . but their Roman version, translated with the authority and permission of Pope Pius."

In my previous article I charitably assumed that His Grace might have burned some of those ancient forgeries

whose existence I had discovered, namely: Protestant editions with a Catholic title-page, and *imprimatur*. But not so, the Archbishop replied to my communication expressing his utter surprise that anyone could have charged him with having been, at any time, a party to the burning of any copies of the Written Word of God. He instanced moreover, that he had authorized the distribution of Bibles by the Rev. Kenelm Vaughan, and related how he himself treasured a copy of the New Testament presented to him by that priest. This copy he carefully preserved until the sack of the archiepiscopal residence by the revolutionaries in 1915 destroyed it and all the rest of his library. Significantly and justly he concludes: "If all the other things which Mr. Harris (the writer of the pamphlet) says, are of equal truth with those which he attributes to me, I assure you that the whole pamphlet is but a patchwork of falsehoods (*una sarta de mentiras*.)"

So there is where we arrive. In one case an out and out lie, in the other a garbled incident, in no wise capable of bearing out the interpretation put upon it. And I ask the question, Is that the best that anti-Catholic agencies can allege for their existence? Can they find no real abuse which needs remedying? Can they not point to any delinquency in Catholic practise which might, in the religious principles of Protestantism, justify their invasion of Spanish-speaking lands? I can understand how one who is a convinced Protestant might believe he was doing Catholics a favor by pointing out to them that the way he has been taught is a more excellent way than theirs. I can understand how such a one, fired with zeal, even though misinformed and fanatical, might earnestly feel that he had a mission to enlighten our ignorance, but I cannot comprehend the state of mind which conceives itself justified in circulating downright lies to bolster up its case. Surely their boasted familiarity with the Word of God has not produced much effect if they continue to do so. They were not taught it there, and I respectfully refer such to the fate our Lord decrees to "everyone that loveth and maketh a lie," in the Apocalypse of St. John.

My appeal is not to the self-constituted leaders of "evangelism" among Catholics, but it is to their well-intentioned followers who are duped into supporting such falsifiers in their wickedness. I am certain that there are thousands of fair-minded, God-fearing Protestants who would recoil in horror at the thought of using falsehood to foster their religion, but who are unwittingly doing it by their contributions to these agencies. I ask them, will they not investigate matters as I did, and find out how small a foundation there is for these lurid tales? If they will do this, it may occur to them that a religion which can be combated only by untruths must of necessity be the one which is itself true! Which is the conclusion to which I sincerely trust they will come, for it will mean to them coming out of darkness into light, it will mean to them being freed from the thraldom of him who is

the father of lies, and brought into the glorious freedom of the children of God, who willeth not that any should perish.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

Europe's Standing Armies

To the Editor of AMERICA:

In my article in your issue of August 29, I remarked that "in 1913 the strength of the standing armies of Europe was 3,745,179 men and four years after the armistice the total was 4,354,965." These figures were based upon a statement of the British General Sir Frederick Maurice appearing in the May issue of the *Contemporary Review* and repeated in the *New York Times* of June 10, 1923. After this article left my hands and just before it appeared in print, I was required to make a careful analysis of comparative strengths and found that the figures for 1913 and 1923 do not show the same relation and that in fact the most carefully collected data indicate that the armies of 1923 actually add up to something like 700,000 fewer men than those of 1913. I regret I did not recall I had used Maurice's incorrect figures.

I make haste to add this correction in the interests of accuracy, particularly inasmuch as in that article I was speaking of misrepresentations by persons who hold views different from mine.

Washington, D. C.

ELBRIDGE COLBY.

An Invitation to Music Lovers

To the Editor of AMERICA:

The visit of the Sistine Chapel Choir, which opens its American tour during the coming week, ought to prove of intense interest to all Catholics. This choir of fifty-four singers, under the direction of Monsignor Don Antonio Rella, perpetual vice-director of the Pontifical Chapel, is far and away the most distinguished ecclesiastical music body in the world, having had a continuous history of nearly six centuries. Monsignor Rella has been, since the illness of Monsignor Lorenzo Perosi, in full charge of the music in the Sistine Chapel, and with Monsignor Perosi shares the distinction of being the only person authorized to conduct the unpublished music in the Vatican archives. A number of these compositions will be sung by the choir at its concerts in this country.

The singing of the choir will be a lesson to all music lovers in the proper interpretation of the masterpieces of liturgical music, both of the Gregorian style and that of Palestrina and the other classical composers. The appearance of the choir in America is surely an event which deserves the support of all music lovers and especially of Catholic music lovers.

New York.

GRENVILLE VERNON.

Bible-Reading in Public Schools

To the Editor of AMERICA:

In an article, "Bible-Reading in the Public Schools," appearing in AMERICA for September 22, Maine is placed among the States in which this reading is permitted but not enjoined. Until very recently this statement was true, but by act of the legislature approved on April 4, 1923, such reading now appears to be obligatory. The act is couched in the following terms:

To insure greater security in the faith of our fathers, to inculcate into the lives of the rising generation the spiritual values necessary to the well-being of our and future civilizations, to develop those high moral and religious principles essential to human happiness, to make available to the youth of our land the book which has been the inspiration of the greatest masterpieces of literature, art and music, and which has been the strength of the great men and women of the Christian

era, there shall be, in all the public schools of the State, daily or at suitable intervals, readings from the scriptures with special emphasis upon the Ten Commandments, the Psalms of David, the Proverbs of Solomon, the Sermon on the Mount, and the Lord's Prayer. It is provided further that there shall be no denominational or sectarian comment or teaching, and each student shall give respectful attention, but shall be free in his own forms of worship.

In my judgment, legislation of this type, while well intended, is highly pernicious. On the one hand, the act requires that "special emphasis" be laid upon certain portions of Holy Writ. On the other, it forbids "denominational or sectarian comment or teaching." Hence the act not only permits but requires "comment or teaching" of *some kind*; otherwise the phrase "special emphasis" would be meaningless. Ultimately, then, the State of Maine proposes to enter the field of religious controversy, to clothe itself with judicial powers in matters of religion, and to decide with finality what "comment or teaching" with reference to Holy Writ is or is not "sectarian or denominational." Are we to have that union of Church and State in America which means that the State controls in matters of conscience? In the Maine act we assuredly have the beginning of it.

Lewiston, Maine.

J. W.

Books for Prisoners

To the Editor of AMERICA:

In Atlanta Federal prison there are 2,600 men. During the day they are kept busy with their various duties. Now that the days are getting shorter and the cold weather will soon return, the men will be obliged to spend from 5 p. m. to 7 a. m. in their cells. They have five long hours every evening before retiring, and in order that this time may be spent profitably, I am asking you, dear readers, to help.

The great majority of men here are readers of fiction. This helps more than anything else to keep their minds from memories of the past. The efficacy of good reading is wholesome and will be a means of helping to forget temporarily at least, their unfortunate circumstances. If you have any books of fiction which you have read and enjoyed, won't you, dear readers, pass on such books to the poor fellow who cannot step into a book store and buy what he wants. This is truly a charitable cause and be assured it will bring happiness to the men behind the great walls. Please address all books to Rev. Thos. P. Hayden, Catholic Chaplain, U. S. Penitentiary, Atlanta, Ga.

Atlanta, Ga.

T. P. H.

A Catholic Hospital in Shanghai

To the Editor of AMERICA:

With much delight I read in AMERICA for September 29 the article "Advance in Medical Missions," by Mr. Floyd Keeler, in which he referred to Mr. Lo's Hospital in Shanghai, China. At the same time I wish to make it better known that so far as its English name goes, it is not Mr. Lo's Hospital, but rather St. Joseph's Hospital. Its Chinese name is translated as The Public Alms House, on account of the fact that the hospital is a public property and that the majority of the citizens in Shanghai are not Catholics.

It was largely through the effort of Mr. Lo that the hospital gained its prominent existence and made possible the presence of Catholic Sisters. Mr. Lo himself belongs to a Catholic family that can trace its conversion a few centuries back, in fact to the first arrival of the first Jesuit missionaries. Mr. Lo, by the way, is the only Chinese member of the Order of St. Gregory.

St. Joseph's is not a hospital in its true sense, and represents something unique in the world of charity. It is really a combination of hospital, asylum, poorhouse, and orphanage together with an industrial school. It has a chapel, and on every Wed-

nesday its inmates, about 1,500 strong, attend the Holy Sacrifice of the Mass in honor of St. Joseph. Meanwhile the choir, composed of orphans, sings hymns in both Latin and Chinese. I am assured that any American who visits the hospital would find himself at a loss and wonder how such an undertaking can exist in China, a country generally regarded as backward and hopeless.

What I wrote above, coupled with the conversion of Chinese in San Francisco, is sufficient to show to the Catholic world that our people are worth saving. It will not be long when China will become wholly Catholic, provided the required conditions can be fulfilled. China will not only be Catholic but also a staunch supporter of world peace.

Dayton.

FRANCIS X. TSU.

Columba and Columban

To the Editor of AMERICA:

Under the caption, the "Voice of Ireland," reference is made in the issue of AMERICA for September 22, to the celebration that was held recently in Bobbio and attended by the representatives of Ireland on the eve of their entrance into the League of Nations. "There in the Apennines," writes your contributor, "was commemorated the thirteenth centenary of St. Columba, the first and greatest missioner of Old Ireland to the continent of Europe." May I point out the error of calling the Saint of Bobio "Columba?" The centenary celebrated was that of Columbanus or Columban. While etymologically there is no essential difference between the names of Columba and Columban, they designate two distinct persons who, though both born in Ireland and at the same period, labored in widely separated fields.

Columba, born in Tirconnell about 520, is identified mainly with Derry and Iona. Iona is an island near the Scottish coast and there Columba founded a famous monastery. He made innumerable missionary journeys through Scotland and died in Iona in 597. His feast is celebrated on June 9. He is usually known in Ireland as Colum-Cille. This name means the "Dove of the Church" and was given to the Saint by reason of his intense devotion to the Dweller in the Tabernacle.

Columban was born in Leinster in 542 and entered the monastery of Benchor, or Bangor, Co. Down. After some years he left Bangor to commence in France, Germany and Italy a series of missionary labors to which medieval Europe, as the Holy Father recently pointed out, owed much of its Christian culture and science. He died in Bobbio in 615. His feast occurs on November 23. An outline of his life was given in the September (Columban Centenary) number of the *Far East* published by the Chinese Mission Society of which the Saint is the Patron.

It is desirable that your readers should be preserved from a confusion of these two illustrious names and that they should be accurately informed concerning the great apostolic Saint whom representatives of Catholics in America, Ireland, Italy and China, with the enthusiastic approval of Our Holy Father, recently assembled to honor.

Two interesting books, on Saint Columban, I may add, have been published in America within the last decade. One is the "Life and Writings of St. Columban," by the Rev. George Metlake. The second is a "Life," by Helena Concannon. The latter work is due to the generous zeal of the Right Rev. Dr. Shahan, rector of the Catholic University of America, Washington, D. C. In view of the approaching Centenary, due in 1915 but postponed on account of the war, Dr. Shahan offered a prize for the best Life of the Saint of whom he is an ardent admirer. Mrs. Concannon's was the successful work.

St. Columbans, Nebr.

P. O'CONNOR.

October 20, 1923

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, OCTOBER 20, 1923

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Rudderless Religion.

THE open season for gunning at Christianity has begun. Incumbents of well-known non-Catholic pulpits are back again from their vacations, and have taken their place on the firing line. Soon the papers will be reporting various sensational utterances, and once in a while the sensation will be deemed by the make-up editor sufficiently shocking to merit a place on the front page. Catholics will then read in wonder and sorrow that Holy Writ is no longer worthy of humble credence as God's word, that the facts of modern science have "shown up" the traditional beliefs, that it is impossible for God to work miracles as proofs of His Revelation, and that evolution, as a proven fact, has overturned the notion of a God, Creator of Nature, and guardian of His creation. In fact, all the stale objections from Celsus and Marcion to Hume and Kant will reappear in newspaper type, and Christians whose intellectual grasp of their Faith is weak, will wonder once again if Christianity is at last dead. The fact that all over the country hundreds of humble-minded and zealous ministers are trying to give their flocks the truth of real Christianity as they honestly see it, will be lost sight of in the new state of things. Men are no longer gunning for supernatural religion from the outside, but from within the very preserves of Christianity. This is sad, but it is a fact, and merits mention.

The opening shot of the season comes from Boston, and from a Protestant Bishop. After thirty years' service in his denomination as a really great administrator and a pastor beloved by all who know him, the Bishop deplores the "undue emphasis" placed on the creed by his Church, and exalts the "moral emphasis" over the emphasis on doctrine. That many Christians do not place enough "emphasis" on the moral and spiritual side of their personal service of God is a fact that no reader, for instance,

of divorce-court proceedings, can deny. But to rule out the prime necessity of doctrine, stated in formulae that any one can grasp, is like sending a steamship to sea without any steam or any rudder, or expecting an automobile to run true, minus an engine or a steering wheel, or entering an elevator that is anchored to the first floor for lack of any motor or cable to haul it higher.

Religion is not a blind vague striving to some higher altitude. God, who laid on us a definite precept to serve Him with all our heart and mind, also gave us some very definite intellectual ideas of what He is whom we must serve, and who He is who brought those ideas to us. This Revelation which Christ brought was given in trust to an ever-living teacher, who is Divine by reason of God's ever-present dwelling in that teacher, making sure the teacher witnesses exactly to the Revelation delivered to it in the beginning. Without doctrine our religion is both blind and incapable of getting anywhere. The moral and spiritual side of religion includes the doctrinal, or rather belief in doctrine is the very first step in the moral and the spiritual life. The effects of the teaching of Luther and Calvin, who denied the primacy of belief, are seen today in the distressing confusion of beliefs outside the Catholic Church, from which the Reformers wandered. Maybe, therefore, Bishop Lawrence is after all logical enough. If his creed is only man-made, does not come to him from God Himself, is not guaranteed as true by a living Divine teacher, then truly enough, undue emphasis is placed on it. But then what becomes of Christianity?

Teacher or Methodist?

DISREGARD for law, order and the constituted authorities in State and Nation, is the most deplorable of the effects which have followed the activities of that society of malice, ignorance and vulgarity, the Ku Klux Klan. Among its most contemptible features, however, is the annoyance, and even persecution, to which it subjects men and women who, often, are wholly unable to offer any defense. Cases have been reported in which school teachers and minor officials in city or county have been harassed by the agents of this cowardly group, and sometimes forced to give up their employment, not because they were incompetent, but simply because they were Catholics, Jews or Negroes. Other cases are at hand which show that teachers were permitted to retain their positions, after undergoing much petty persecution, simply because they were able to prove that they were not Catholics. As an example of this last kind, a paragraph, taken from a letter written by a young teacher to a friend at home, may be cited. For obvious reasons, names cannot be given, but it will suffice to note that the school is located in a small village in one of the most backward counties of a Middle West State.

The K. K. K. got after me, and it was awful. When I came I had told the trustee that I was a Methodist, but last week he came to see me, and said some one insisted that I was not a

Methodist but a Catholic. I told him that I was decidedly not a Catholic, but added that if I were, it would be no disgrace. But for all that I had to write to my pastor, and ask him to send a letter stating that I was not a Catholic, but a member of his church. I don't know what he wrote, but the trustee told me later, "It was wonderful, best piece of writing I have read in a long time," etc. I certainly was glad he wrote. . . . How are the Robinsons? Still thinking of coming up to spend a Sunday with the folks? Please tell them to come on some moonlight night, or I'd fall in the creek getting back. This town has no lights.

The last observation is quite superfluous, since it is evident that the town is indeed dark and benighted. Happily, this brave young lady was able to retain her difficult position in a country school, not because of her competence, which had never been questioned, but because a kind-hearted Methodist pastor was ready to write "a wonderful letter," affirming that she was a member of his flock. It would seem, then, that whatever may be necessary to qualify as a teacher in this town which "has no lights," one suspected of membership in the Catholic Church will be subjected to indignity and annoyance. If the crime can be proved, or, rather, if the accused cannot refute the indictment, dismissal follows. In the case under discussion, the trustee did not retain a teacher, but a lady who could offer evidence that she was a Methodist.

The Constitution of the United States forbids the exactation of a religious qualification for public office. Nearly all the States have incorporated the same prohibition in their fundamental law, but the critic may rightly wonder whether the spirit of the prohibition is not often wholly disregarded. Were it possible to collate the instances in which membership in the Catholic Church has disqualified for office, we should have an illuminating disclosure of the true purpose of the Ku Klux Klan and other associations which boast their devotion to American institutions, and, at the same time, engineer their destruction.

The Price of Pork

PORK is money appropriated not for public needs but for the reward of faithful party-workers at home. Many a statesman has slid into Congress on political skids well greased with Congressional pork. Richest in its yield of this political commodity is the appropriation for rivers and harbors, for few are the slender rivulets, the peaceful mill ponds, upon which Congress has not gazed with tender solicitude. There is a stream in Kentucky, for instance, which while small, has absorbed millions. For eleven months of the year, it is navigable only by Mark Twain's steamboat which could plow ahead on a heavy dew. During the other month it is bank-full with a current which would discourage the *Leviathan*. The foaming waves generally destroy all the work of the preceding eleven months, thus making this lawless stream a perennial justification for the appropriation of pork.

Is the bonus bill also "pork?" If so, or even if not, can we pay the sum of from three to five billion dollars

which it will cost? In view of the fact that some European countries do not even list the American debt on their budgets as a liability, the old claim that the cost of the bonus would be assumed by England, France, Belgium and Italy, has been abandoned. But other simple, kindly folk, far too unsuspicious for this wicked world, believe that we can easily take up the tremendous burden of three billion dollars, without increasing the taxes or the cost of living, or even the ordinary expenditures of the Federal Government. Senator Smoot does not accept this contention. He is now trying to devise a tax which no one will recognize as a tax and which will not operate as a tax. He might as well try to lift himself over the dome of the capitol by tugging on the lapel of his coat. If Congress passes the bonus bill, the appropriation, whether it be three cents or three billion dollars, will be paid by the people of the United States. Absolutely speaking, it might be possible to induce Messrs. Rockefeller and Ford, with the Carnegie heirs, and the National City Bank of New York, to pay the bonus. But this is by no means probable. The burden of taxation and of Federal expenditures always rests most heavily upon the ultimate consumer.

Brigadier-General Dawes has expressed his opinion, in characteristic fashion, of those Congressmen who admit that the bonus bill is opposed to the best interests of the people and of the Government, and also admit that they intend to vote for it. "It bodes ill for the Republic," he writes, "when those elected to its service will barter its interest and their own self-respect to stay in office." The price is high, but the price of pork, especially patriotic pork, is always higher than any country can afford to pay.

Voters and Minorities

IN the United States, the phrase, "the rulers of the people" can be used only in a figurative sense. Except ourselves, we have no rulers, and, as far as the fundamental law of the land is concerned, we have no superiors. Certainly no President, no Governor of a State, would lay claim to any title of the kind. Presidents, Governors, along with all public officials, are merely servants, as President Wilson once well expressed it, chosen by the people to fulfill a definite function for a specified time. At the expiration of that period, the public servant retires to private life, unless his fellows again select him. He has no power or authority that is personal; he can act only within the limits laid down by the law, constitutional or statute; and whatever respect is paid him refers to the office, not to the man.

While in a government such as ours, it is of cardinal importance that upright and competent men be chosen for office, conditions in modern life make an intelligent choice exceedingly difficult. According to his own account, every candidate is a Well Nigh Perfect Man, whose merits are expressed in large and screaming capitals, and no

citizen, not in a position to employ a private detective, will learn anything beyond this self-awarded certificate of excellence. Hence many public servants are chosen with less care than an office manager would employ in choosing a mail-clerk; hence, too, many upright and otherwise intelligent citizens abhor what they call "politics" and rarely if ever vote. As is perfectly clear, this studied lack of interest leaves the field clear for the cheap "grafter" and the dishonest schemer who make public office not a public trust but a means of personal enrichment.

What is the remedy? Perhaps there is no panacea, but if every intelligent and upright citizen were willing to use

some of his valuable time in informing himself on the issues at stake in the various elections and on the personal and professional qualifications of the candidates, an improved public service might ensue. At the present time, when much that is anti-Christian, as well as anti-American, is proposed in the guise of legislation for the support of social and educational interests, every Catholic should strive to learn the value of the vote. In the eyes of some party leaders minorities have no rights, but history teaches that an intelligent, well-organized minority can exercise an influence against which no politician can successfully contend.

Literature

Those Best Ten Books

IN the issue of October 6, the Literary Editor of AMERICA invited the readers to submit lists of what they considered the best ten books written in English by Catholic authors during the last one hundred years. This idea of canvassing public opinion on the favorite books, of course, is as old as Johnnie Walker's ghost, and is periodically recurrent in the magazines. But no Catholic paper, it seems, has ever before endeavored in a large way to sound out strictly Catholic opinion and no composite list of Catholic books has ever been drawn up with the authority of educated and discerning Catholic readers behind it.

It is now two weeks since the announcement of the contest, and its full value is daily manifesting itself. When AMERICA opened its columns to this symposium, it opened the flood gates and invited a deluge. For the response of our readers has been remarkable in its enthusiasm and spontaneity. Thus far, the answers received have come only from the near vicinity. The Middle West is just beginning to be heard from and the beyond-the-Rockies readers are just putting pen to paper. But if the rest of the country responds in the same measure and with the same promptness as the dwellers this side of the Palisades, our plebiscite should go far towards settling the perplexing question of what books Catholics can best boast of.

Judged by the numbers of answers already received, it is becoming increasingly clear that we cannot publish all the lists submitted. They will all be recorded, however, and after the contest closes on December 31, a complete list of all the titles voted for will be printed. As far as space allows, the lists and remarks of the contributors will be carried from week to week in the Literature section.

A refreshing feature of the contest is the frankness with which the conditions and limitations of the vote are discussed. Some of the letters take the form of queries, while others are just plain talk. One correspondent, evidently a liegeman of that merry man Chesterton, protests

that "such books as 'Orthodoxy' and 'Heretics' must not be excluded from the lists." As we noted in our first announcement, we felt forced to let down the bars so as to admit books of this class. It is true that Cardinal Newman, Mr. Chesterton and others were not Catholics at the time they wrote some of their books. But they were then fighting their way into the Church and had already captured the Catholic spirit.

Another list, which we print below, includes the "Catholic Encyclopedia" among the best ten. To decide on the eligibility of this great work is a delicate matter. In reality it is not one best book but sixteen best books, and is written not by an English-speaking Catholic author but by some 1,500 international authorities. The "Catholic Encyclopedia" is so much the supremely best work in the language that it overleaps the bounds of our contest. Let it be considered as unanimously voted for; the conditions henceforth will be the best ten books in addition to the "Catholic Encyclopedia." What an interesting discussion it would make to have a vote on the best ten articles in the "Catholic Encyclopedia." But of that, anon.

We would like to print another letter in its entirety. When we finished reading it we felt as submissive as we used to try to feel in school days when teacher had played a rat-a-tap upon our knuckles. We were scolded, and severely, for the amorphous nature of our contest. "What is more ridiculous than to balance a book of poetry or a light novel against a book of science or philosophy, and then expect a sensible answer to your question, 'Which is the best?'" Truly said. But we could have answered, out of our own head with full certainty, the question of what is the best historical or scientific book, or the very best novel or poem. And if the essential requirements that constitute the best books had been clearly marked out, we could have picked out the best ten with all the assurance of Sir Oracle. Since we could not formulate a norm of judgment, we invited the general

public to decide on the best ten books so that later we could analyze them and find out why they are the best ten.

Though we feel the exigencies of space, we subjoin extracts from some of the letters. Mr. Benjamin Musser, who writes from Atlantic City, has this to say:

Your "Catholic Best Ten" is an enticing proposition, but one that bewilders when an insatiate reader tries to compile his list. When I read your editorial I immediately sat down and dashed off about fifty titles and authors, meaning to sift them until only ten remained. Only then did I observe the rule against books which had originally appeared in a foreign language. This was distressing: it meant that I must delete such favorites as "I Promessi Sposi," by Manzoni; "Quo Vadis?" by Sienkiewicz; Rostand's "Cyrano de Bergerac"; "The Lion of Flanders," by Hendrik Conscience; "Michael Strogoff," by Jules Verne; René Bazin's "The Nun," and, last but far from least, Giovanni Papini's "Life of Christ." So I had to begin all over again.

A wicked thought came to me at this juncture; why not send in two lists, of ten books each, one to include poets and novelists, the other to embrace essayists, historians, and controversialists? With this diabolical scheme in mind, I thought of making my two lists as follows: (Here follow two lists of books according to this division and a final list). . . . I have completely left out Hilaire Belloc and the one and only G. K. and Aubrey de Vere and hosts of others! And our really superb "Catholic Encyclopedia" should have been included. If we were allowed a hundred books, something might be done. But with only ten?—I'm afraid I don't believe in lists like these.

From Boston comes the following note from Mr. Chester A. S. Fazakas. Perhaps we may print in another issue the list of books submitted by Mr. Fazakas, but his covering letter will serve to console others:

Appended is my list of Catholic books and it has been a difficult thing to confine myself to ten; in fact, it may be safely said that it is an impossibility to give a list of books, limited only to ten, which will give anything but a very meager idea of the infinite wealth of our Catholic literature.

It may not be amiss here to say that it approaches almost to the borders of a crime to limit a selection of good books to such a small number as ten because it necessarily excludes books whose characters are of great spiritual value to the world and, in this way, the world, as a whole, never, or seldom, hears of these books excluded from the final list.

True, many readers will follow the contest from the beginning, but there will be countless who will only note the final choice and be guided accordingly—unless, together with the most popular ten books, you list *all* the books submitted; i.e., after showing the ten receiving the highest number of votes, add a supplementary list of all books voted for throughout the three months.

The following list is published in its entirety, not only for its intrinsic merits but because it was the very first received. Mr. J. A. M. Richey, a prominent convert now doing editorial work at Garrison, New York, gives a well balanced choice together with his reasons:

For best brief interpretation of history, "Europe and the Faith," by Hilaire Belloc.

For best co-relation of science and faith, "The Church and Science," by Sir Bertram Windle.

Practical polemics, "Tremendous Trifles," by G. K. Chesterton. Economic outlook, "The New Capitalism," by Baldus.

Catholic influence on economics and arts, "Thirteenth, Greatest of Centuries," by James J. Walsh.

For reunion and world-wide restoration of Catholic influence,

"The Prince of the Apostles," by Father Paul and Spencer Jones.

For explanation of Catholic Faith and practice, "Early Steps in the Fold," by M. Zulueta, S.J.

"Discourses," by Cardinal Newman.

Fiction, "The Secret Citadel," by Isabel C. Clarke.

General information, "The Catholic Encyclopedia."

Dr. James J. Walsh, when sending his contribution which is here printed, wrote: "I hope that a number of the younger folk will become interested." It is our own opinion that the Catholic Colleges can enroll in no better species of sport than in this contest of choosing Catholic books. May we have soon the vote of the Seminaries, Colleges, Newman Clubs and Professional Schools.

Dr. Walsh and the Best Ten

I should like to send in my vote for the best ten Catholic books of the past hundred years, calling attention, however, to the fact that owing to the universality of the Church, we Catholics have the advantage of being able to read books by sympathetic writers, not alone in English but in all the languages of civilized countries. The English-speaking people comprise such a large proportion of non-Catholics, it is not to be expected that the writings of Catholic authors will bulk large in English literature. It would not be surprising indeed if Catholic literary products would be almost necessarily overshadowed by the writings of those outside the Church. In the Catholic countries, however, there are some magnificent contributions to literature during the past century. A list of the ten best Catholic books of this period without Manzoni's "Betrothed" and Silvio Pellico's "My Ten Years' Imprisonment," is sadly lacking in its representativeness of Catholic thought. These are two of the few books, they can almost be counted on the fingers and toes, that in this past century have been widely read in all countries and languages besides those in which they were written.

That is only for Italy alone, and if we should add what has been written by Catholics in other countries there would be a list of works that are destined to endure, probably until this stage of our civilization is passed. Fabre, the French entomologist, the Homer of the insects as Darwin called him, the Virgil of the flying things, great literary man as well as scientist, is now read in all languages. There are half a dozen great French Catholic novelists who have done very much better writing in their *genre* during the past generation than was done anywhere in the world. Such men as François Coppée, René Bazin, Bourget are examples. And Spanish literature has some great Catholic writers, and German literature.

If selections are to be limited to English contributions, then my own list would run as follows:

Cardinal Newman.....	"Dream of Gerontius."
Cardinal Wiseman.....	"Fabiola."
Francis Thompson.....	"Poems."
Coventry Patmore.....	"The Unknown Eros and Later Poems."
Father Tabb.....	"Poems"
Canon Sheehan.....	"My New Curate."
Joel Chandler Harris..	"Brer Rabbit."
Alice Meynell.....	"Poems."
Orestes Brownson.....	"Essays."
Agness Repplier	"Essays."

Newman's "Dream of Gerontius" is one of the greatest poems of the nineteenth century. It has a universal appeal. It is above all a poem for our age. Wiseman's "Fabiola" is a triumph of erudition and imaginative genius. Francis Thompson's poetry has a spiritual significance that sets it above the work of all the poems of the nineteenth century in English with at most one or two exceptions. Coventry Patmore's "The Unknown Eros" recalls the Spanish mystics, Saint Teresa and St. John of the Cross, and is worthy of a place beside their supremely significant symbolism.

of spiritual visions and longings. Father Tabb's poems might seem too slight in literary value for a place here, but that is because of their brevity and simplicity, and it must not be forgotten that poems like his have lived down the centuries and through varying fashions in English literature. Canon Sheehan's "My New Curate" is a wedding of Irish imaginative genius in deep sympathy with humanity with the best traditions of English fiction. Joel Chandler Harris' "Brer Rabbit" is a *tour de force* in the translation of folk lore into literature that will continue to be a favorite for the young and those retaining something of their youth long after many more ambitious literary efforts have disappeared. Alice Meynell just before her death was hailed as the greatest living poet who wrote English. There are some of Orestes Brownson's essays that are among the most closely reasoned contributions to literature ever made in English. He came at a transition period when his work was needed and his essays may seem to have only a passing significance, but surely not for those who have found that there is scarcely a disputed question in modern religious controversy that has not been discussed to its logical conclusion by this great American thinker. Agnes Repplier's essays are among the best writings in that literary mode that have ever been written. As pointed out by Ramsay Traquair in his article on "Women and Civilization" in the *Atlantic Monthly* for September, it is in this, "the least abstract form of literature, that women shine—in descriptions of and comments on life and society." "The greater number of successful women writers were essayists and writers on contemporary life."

This leaves out, because of the limitation to ten, a number of writers, that it indeed seems too bad not to have represented. It omits all mention of Monsignor Benson, some of whose work is better than most of the literary products of this generation. It passes over Marion Crawford, at least one or two of whose novels are among the best in English since Dickens, Thackeray and George Eliot made this literary mode the fashion of our time. Marion Crawford's work was worthily discussed and given something of its true place in our American literature in a recent number of the *Yale Review*. Necessarily there can be no mention of the names of current Catholic novelists who are doing much better work in fiction than most of the more popular non-Catholic writers.

Catholics may very well be satisfied with, yes even proud of, the striking representation in letters that has been made by the small minority we are in the English speaking countries, above all when it is recalled that it is so true, according to the words of the Master, that in the Catholic Church the Gospel is preached to the poor and that the children of the poor lack those opportunities for intellectual development and cultural advance which means so much for the training of writers. The pick of our best educated people have entered the clergy and their station in life has very often made the cultivation of letters impossible. Literature is almost necessarily occupied with this-worldliness rather than other-worldliness and the Church's main influence has always been in the direction of other-worldliness.

REVIEWS

An American Apostle. The Very Reverend Matthew Anthony O'Brien, O.P. By VERY REV. VICTOR F. O'DANIEL, O.P. Washington: The Dominicana. \$3.00.

This attractively published book furnishes another proof of Father O'Daniel's scholarly work. "An American Apostle" tells in eighteen chapters the life story of a very remarkable Dominican priest, Father Matthew A. O'Brien, whose labors, beginning in Kentucky in 1839 extended through Ohio and into Canada. Really the story of this priest's missionary work is at the same time a story of the pioneer period of Catholic Church history in Ohio and Kentucky, and the Reverend author has made it a most inter-

esting tale. The hardships of religious life in those early days are vividly pictured but even more vividly stands out Father O'Brien's beautifully priestlike and energetic character in meeting those difficulties. The book is well printed and a bibliography and well arranged index add their no small share in winning commendation for this splendid volume.

W. M. S.

The Dance of Life. By HAVELOCK ELLIS. New York: Houghton Mifflin Co. \$4.00.

In this volume the author gives us his views on the philosophy of life, the fruit, as he tells us, of the study and observation of more than fifteen years. What these views are and what their practical value is it is not easy to discover. For he follows out no definite line of argument, there seems to be no particular point to which his various conclusions tend, his digressions are numerous and confusing. While claiming with becoming modesty that his book but goes to the threshold of philosophy, he dogmatizes throughout with all the assurance of one specially enlightened, even inspired. We need not quarrel with his quasi-metaphysical idea, which gives the book its title, that "we are strictly correct when we regard not only life but the universe as a dance." For "the dance is the rule of number and of rhythm and of measure and of order, of the controlling influence of form, of the subordination of the parts to the whole." But we can hardly admit that the harmony in the universe is to be explained as the outcome of the workings of the aesthetic impulse in man. Religion, according to him, is only "the joyful organization of an emotional relationship to the world conceived as a whole." And, of course, the sexual had to come in. Even devotion to science is closely connected with the sexual impulse. This statement, however, is not surprising, when it comes from one who can distort the meaning of Scripture sufficiently to make Christ the originator of the theory of eugenics.

Mr. Ellis has achieved eminence as an essayist and as a literary critic; as a philosopher he is distinctly out of his proper field. With no starting point and without a guide for his exploration of life's philosophy, he can hardly be expected to reach the light.

J. A. T.

Studies in Empire and Trade. By J. W. JEUDWINE. New York: Longmans, Green & Co. \$7.50.

The title of this book suggests a wide field of inquiry over which the reader is lead by a selection of subjects which suit the bent or purpose of the author. There is no effort at a presentation of European history in any systematic way but a thread of adventure runs through the book, which opens with the Vikings and brings us to the Crusades, the Portuguese and Spanish voyages of discovery, the conquest of Mexico and Peru, and such modern merchant adventures as the founding and expansion of the East India Company, while we meet with studies of what the writer calls the "theocratic empires" of the Papacy and Islam, no less than of the Mogul Empire.

There is frequent reference to matters of Catholic historic interest and while the writer has no purpose of being unfair he fails to present the Papacy and the Church in their true spiritual light and consequently leaves a depressing picture which is far from justified. Yet, in a naturalistic way, he has much to say in her favor. Although a Protestant, he is not however biased in favor of Protestantism. His own religious convictions are expressed when he says that by Christianity he does not mean "the anthropomorphic politics of the Athanasian creed or the violence of repression advocated by some high ecclesiastics, but the spiritual life as exemplified by Francis Xavier, Las Casas, Patteson, Livingstone, and a host of other saints who gave up their lives for those less fortunate in opportunity." He greatly admires the missionary

zeal of the Jesuit missionaries and their fearless defense of the natives, and says:

Deny it and dislike it as we may, nine-tenths of the Christian missionary work to the heathen outside of Europe has been done by the fearless missionaries of the Roman Church, as ready now, as when Spenser in Ireland in Elizabeth's day regretfully lamented it, to give their lives for their faith.

There is much that is excellent in the book and much also to which we must dissent, but the writer's attitude nevertheless indicates the new historic outlook which is daily sweeping away many of the old prejudices and prepossessions.

J. H.

Lady Rose Weigall. By RACHEL WEIGALL. New York: D. Appleton and Co. \$3.00.

A Romance of the Nineteenth Century. Compiled from the Letters and Family Papers of Baliol, Viscount Esher. By C. H. DUDLEY WARD, D.S.O., M.C. Same Publisher. \$4.00.

There seems to be a halt in the series of "delightful indiscretions" which, in the shape of recollections of the very immediate past, are supposed to be literary and historic information contributed to the store of modern letters. These two volumes delve a little further back. The first is a memoir of the daughter of the Earl of Westmoreland, niece of the Duke of Wellington and wife of the artist, Henry Weigall. At the courts of Berlin and Vienna, where her father was ambassador, she met many notable people. Her witty, informative and vivid pictures of their personal, everyday existence are very attractive. Later she gives equally graphic and interesting pages dealing with English country life and London social activities.

The nineteenth century romance is compiled from the letters and family papers of Baliol, Viscount Esher. It is an authentic love story unfolded in a sequence of missives and documents that commence in the days of Napoleon. Incidentally there flit in sidelights through the story, the Duke of Wellington, Mrs. Fitzherbert, Count D'Orsay, Lord Hertford, and other distinguished personalities of whom unconventional sketches are given. The two volumes weave historical and personal references to most of the great figures of the Victorian era into these intimate and striking life stories.

T. F. M.

BOOKS AND AUTHORS

Periodicals.—The October number opens Volume XXIV of the *Homiletic and Pastoral Review*, edited by Rev. Charles J. Callan, O.P., and Rev. J. A. McHugh, O.P. The "Homiletic" section of this review is always interesting and of practical value to the clergy. The current issue, in addition to the usually splendid Moral, Liturgical and Biblical departments, contains an article on "A Neglected Charity," by Father Bruehl, "The Pro and Con of Twilight Sleep," by Father Schumacher, and a contribution by Father Husslein, S.J., entitled "In the Days of Jeremias."—The changes in the format of the *Catholic World* for October are all improvements. By introducing the double column page, the editor calculates that he can increase the capacity of the magazine by 7,000 words, a consideration that demands attention when one realizes the value of the matter that is consistently proffered by this publication. Two new departments have also been introduced, "Nova and Vetera," containing noteworthy quotations from books, and "Foreign Periodicals," in which excerpts from the best foreign contributions are reprinted.—The *Catholic Mind* for October 8 is a parish school number. The issue opens with a splendid article by Bishop Carroll of Helena, in which the reasons for retaining religion in elementary education are effectively set forth. Following this is an interesting historical piece by Bishop Owen B. Corrigan, on some early Catholic schools in Maryland, land of Catholic tradi-

tions of faith and religious liberty. Other articles are "Catholics as Citizens," by Bishop McNicholas, and "What the World Owes to the Church."

The Moderns: I. Conrad Aiken.—There is no great pleasure in reading and still less in commenting on many of the much advertised authors of the day. They have a man-made world of their own construction and we are satisfied with our own great divine masterpiece. But these moderns, many of them, insist on pushing themselves into our world. They write, their publishers make them the topic of talk, Catholics hear about them and are tempted to read their books and we, even with our intense silence, cannot force them into oblivion. The moderns, good and bad, are facts. For that reason, in the series of short summaries which we begin this week, we shall endeavor to evaluate the better known authors of the day and examine them justly and honestly from a Catholic viewpoint, laying particular stress on their moral complexion.

Conrad Aiken is the first of the series, not because of his alphabetical nor of his artistic preeminence, but solely because his recent poem, "The Pilgrimage of Festus" (Knopf, \$1.75), has long been awaiting a review. Mr. Aiken has been out of college nearly a dozen years and has nearly the same number of volumes to his signature. "The Pilgrimage of Festus" has been favorably reviewed by most of the literary magazines. While it is the most ambitious, it is the best and worst of all his works. In sheer artistry of word and picture, in flaming imagination and magical music, Mr. Aiken rises superior to most of the contemporary American poets; but in the thought content of his work, the real basis of eternal poetry, he is translucently unhallored. In a review of one of Mr. Aiken's earlier books, AMERICA commented that "adultery seems to be the most tangible of the author's themes." In the present volume he has neglected that unsavory topic and fallen into a deeper naturalism and atheism. But there is consolation in recording that the poem, as a unity, is unintelligible. Realizing this, he prefaced it by a most inartistic prose "Argument." The pilgrimage is a cerebral adventure, nothing more. It is a bad dream and its self-exploration ends in futility. The author of the poem has been little touched by Christianity; his views of life are identical with those of Sappho and Horace at his worst. He is pre-Christian rather than Modern.

Nestorians and Others in China.—The hazardous journey of Dr. Frits Holm, G.C.G., to obtain the replica of a monument erected early in the seventh century by Nestorian missionaries in China, together with his disheartening trials in transporting it from Sian-Fu to Rome are most vividly told in "My Nestorian Adventure in China" (Fleming Revell. \$3.50). The translation of the inscription on this curious monument which commemorates "the Propagation of the Ta-ch'in Luminous Religion in the Middle Kingdom" forms a chapter by itself. Most interesting observations and descriptions of the peoples and places along the route color the tedious narrative of the long journey through many unexplored parts of the Celestial Empire. The replica of the monument, which weighs about two tons, reposed for some years in the Metropolitan Museum of New York; later Dr. Holm presented it to the Pope who had it placed in the Lateran. Dr. Holm is in receipt of a letter from Cardinal Gasparri extending to him the thanks and appreciation of His Holiness, Pius XI, to whom a copy of the "Adventure" was presented. It is strange, then, that Dr. Holm should have made some very ungracious remarks about the modern missionaries, not excluding those who profess the faith of the Holy Father.—Seven articles explaining the new tide of thought in China are bound together in the volume "China Today Through Chinese Eyes" (Doran,

\$1.25). In the foreword, the authors, Dr. T. T. Lew, Prof. Hu Shih, Prof. Y. Y. Tsu, and Dr. Cheng Ching Yi, are hailed as Christian leaders; but their Christianity, it must be confessed, is diluted. There is no mention of the Catholic Church in any one of the articles. The tremendous increase in China's Catholic population is ignored. The following sentence is illuminating: "We do not place overmuch reliance on statistics . . . but if statistics have any value at all the fact that the net numerical increase of all the Protestant missions in China last year (1921) was only 20,671 while the staff of full time Chinese workers in the employ of the missions was not fewer than 24,732 should make us think." The insertion of Catholic statistics in the volume would have caused greater thought.

Chemistry.—Students of chemistry are generally bewildered by the immense mass of principles and facts and experiments that are compressed into the ordinary text-book. It is therefore a pleasure to find such a textbook as "Fundamentals of Organic and Biological Chemistry" (Appleton, \$2.00), by Thomas Guthrie Phillips, Ph.D. This volume does not pretend to serve as a text for those who have made chemistry a major course; it is intended for the students who are chiefly concerned with other studies than chemistry. The facts and principles treated in the book are clearly, simply and thoroughly presented. If the author, however, wishes his book to serve as a text-book in the premedical course, he must make some very substantial additions.

Books on Music.—For those interested in the efficient and systematic progress of students of the piano, "Musical Competition Festivals" (Dutton, \$2.00), by Ernest Fowles, is a valuable little volume. The author speaks from wide practical experience and his constructive criticism of the methods and factors tending to retard the progress of such students is excellent and well deserving of serious consideration. Especially constructive and encouraging to the ambitious and enthusiastic teacher are the chapters, "The Scale Problem," "Competitions versus Examinations" and "Selection of Music." Following the suggestions contained in these chapters would bring about excellent results.—With great charm and vividness, Frederick B. Stiven in "In the Organ Lofts of Paris" (Stratford, \$1.00), tells of his experiences during his two years' stay in the French capital. From the title one would expect to enjoy an intimate description of some of the "monumental instruments" of Paris, or a telling portrayal of some of its world famed *Maitres d'Orgue*; but the book, with the exception of an incomplete description of the organ of Saint Gervais, contains neither one nor the other. The only information offered about those great organs is a hurried enumeration of external parts, and some few interesting details depicting the primitive method of supplying wind for the great instruments; while the renowned organists Bonnet and Widor are passed by much too hurriedly. The personal experiences, however, and the incidents related are quite interesting and make enjoyable reading.

Fiction.—William J. Locke has written a good novel in "The Lengthened Shadow" (Dodd Mead, \$2.00). He is one of the few modern novelists worthy of serious attention for he takes his art seriously, tells his story without wasting words, knows how to create and interpret character. There are a half dozen characters in "The Lengthened Shadow" and each one is real and individual. The story is moving constantly, without digression and without a lagging moment. Lovers of good fiction will welcome this new book by Mr. Locke, and students of English may study it with profit.

What Mr. Locke has done in "The Lengthened Shadow," Wallace Irwin has failed to do in "Lew Tyler's Wives" (Putnam, \$2.00). For Locke with an artist's power has developed the love of a man for two women, a strong, wholesome, sun-

selfish love. Irwin has attempted this difficult theme and has given nothing but selfish passion and revolting weakness and deceit. The story leaves an unpleasant taste and the sooner it is forgotten the better for modern American literature. Lew Tyler is a cad and the women he influences are fools. This is the story in brief.

A gypsy prophesy starts the plot in George Barr McCutcheon's "Oliver October" (Dodd Mead, \$2.00.) It is carried out successfully, if not artistically. Mr. McCutcheon's humor is best in the first part of the story, but both interest and humor lag as the plot unfolds. It is an entertaining novel that would, however, have gained by compression.

To Floyd Dell whose "Janet March" has recently been published by Alfred A. Knopf, life seems to be just one mud-pool after another. "Things can't be that bad," one of the characters in the book remarks, but Mr. Dell's people find them worse, and are never quite able to get out of the muck. The psychology of "Janet March" is that of a leering adolescent who has not yet learned that vice is singularly flat and unsatisfying; its ethical and moral judgments readily approve any violation of the rule which Catholics name the Sixth and Protestants, generally, the Seventh Commandment. The early promise of Mr. Dell finds no fulfilment in this dull and amateurish tale.

The theme of "The House of Helen" (Doran, \$2.00), by Corra Harris, is not uncommon in current fiction—two young lovers, marriage, no children, gradual coldness and misunderstanding, the lure of another woman, the inevitable break, loneliness and so on. But the story is briskly told and the sharp analysis of character, little bits of man and woman psychology, make interesting stopping places in the narrative. Though the book has not the fortifying power of a great novel; it has a solemn message that the house without children is a lonely house and unless the flame of a great and holy love be there it will fall.

BOOKS RECEIVED

- D. Appleton & Co., New York:
India in Ferment. By Claude Van Tyne. \$2.00; Christ or Mars? By Will Irwin. \$1.50; The Spirit of the Leader. By William Heyliger. \$1.75.
The Atlantic Monthly Press, Boston:
Theodore Roosevelt. By Lord Charnwood. \$2.50.
Benziger Bros., New York:
Eugenics. By Valere Fallon, S.J. Translated by Ernest C. Messenger, Ph.D. \$0.40; Church Latin for Beginners. By J. E. Lowe, M.A. \$2.35; The Story of Our Lord. By Katharine Tynan. \$1.50.
Blase Benziger & Co., New York:
Everybody's Prayer-Book. By the Rev. Cornelius J. Holland, S.T.L.
Cosmopolitan Book Corporation, New York:
Oh, Doctor! By Harry Leon Wilson. \$2.00.
George H. Doran Co., New York:
Jeremy and Hamlet. By Hugh Walpole. \$2.00.
Doubleday, Page & Co., New York:
Butterfly. By Kathleen Norris. \$2.00; United States History. By Archer B. Hulbert. \$2.00.
Franciscan Herald Press, Chicago:
The Charities of St. Vincent De Paul. An Evaluation of His Ideas, Principles and Methods. By Cyprian W. Emanuel, O.F.M., Ph.D.
Harper & Bros., New York:
Bunk. By W. E. Woodward. \$2.00; The Foundations of the Modern Commonwealth. By Arthur N. Holcombe. \$3.00; The Light Guitar. By Arthur Guiterman. \$2.00; The Able McLaughlins. By Margaret Wilson. \$2.00; Two Years in the French West Indies. By Lafcadio Hearn. \$4.00.
B. Herder Book Co., St. Louis:
Lehrbuch der Experimentellen Psychologie. By Joseph Fröbes, S.J.; \$6.50.
Houghton, Mifflin Co., Boston:
Jibby Jones. By Ellis Parker Butler. \$2.00; One-Act Plays. Selected by James P. Webster and Hanson H. Webster. \$2.00; The Magical Chance. By Dallas Lore Sharp. \$1.75.
P. J. Kennedy & Sons, New York:
Mussolini. The Birth of the New Democracy. By G. M. Godden. \$2.00; Religio Religiosi. The Object and Scope of the Religious Life. By Cardinal Gasquet. \$1.35.
Loyola University Press, Chicago:
The Effect of Objective Presentation on the Learning and Retention of a Latin Vocabulary. By Austin G. Schmidt, S.J. \$1.00.
Macmillan Co., New York:
Deirdre. By James Stephens. \$2.50; Christianity and Social Science. A Challenge to the Church. By Professor Charles A. Ellwood. \$1.75; Folk-Lore in the Old Testament. Studies in Comparative Religion, Legend and Law. By Sir James G. Frazer. \$5.00; Knee-High to a Grasshopper. By Anne and Dillwyn Parrish.
The Sentinel Press, New York:
Under the Eyes of Jesus.
Charles Scribner's Sons, New York:
Van Tassel and Big Bill. By Henry H. Curran. \$1.75.

Education

Newman and Catholic Culture

In one of his illuminating articles in AMERICA on Catholic Education, Mr. Myles Connolly insists that we have a culture of our own. The point needs emphasis more than proof. Confining ourselves, for instance, to the subject of college courses, the present writer believes that we have a treasure-trove, whose hidden riches await the bold explorer and that, too, in English Catholic literature.

He is aware of the objection that will immediately be brought forward from Cardinal Newman, certainly the last word on the subject: "The past cannot be outdone. That our English classical literature is not Catholic is a plain fact, which we cannot deny, to which we must reconcile ourselves, as best we may, and which, as I have shown above, has after all its compensations." ("The Idea of a University," p. 320.) And yet it is this very author, even this very book, that the writer has in mind as an eureka of Catholic culture, deserving of the widest development in our colleges!

But is it rash thus to canonize as an English classic this work of the gentle son of St. Philip Neri, or, to be within the safe lines of prudent probability, to beatify it as a near-English classic? In negative answer we appeal to the written decrees of non-Catholic experts. Here are three testimonials: ". . . the perfect handling of a theory like Newman's 'Idea of a University.'" (Pater: "Style.") ". . . the universally accepted masterpiece on that whole subject, 'The Idea of a University,' the first reading of which is always an epoch in every university man's life." (Whyte: "Newman: An Appreciation.") "And here let me say of all books written in these hundred years there is perhaps none that you can more profitably thumb and ponder over than that volume of his ["The Idea of a University"]—this book is so wise—so eminently wise as to deserve being bound by the young student of literature for a frontlet on his brow and as a talisman on his writing wrist." (Quiller-Couch: "On the Art of Writing.") The weight of literary authorities then is clearly on the classic side of the balance.

And now, returning to the difficulty raised by Newman himself, let us respectfully deny his gift of prophesy in favor of his sincere humility, as when he further says: "I have no dream of Catholic classics as still reserved for the English language . . . and I should not wonder if, as regards ourselves, the age is passing away." ("The Idea of a University," p. 320.) Or, if it is to be mere beatification, the following thought from the renowned convert should suffice: "Catholics must do as their neighbors; they must be content to serve their generation, to promote the interests of religion, to recommend truth, and to edify their brethren today, though their names are to have little weight, and their works are not to last much

beyond themselves." (*Ib.* p. 330.) Yet the final proof of the cultural value of this "frontlet on the brow," composed for and addressed to Catholic students, can only be had by their study of it. To understand the moral meaning of its famous description of a "Gentleman" is a worthy fruit of any liberal education. In it, too, Newman in his own inimitable way draws the fundamental contrast between Catholic culture and its opposite. In the quotation that follows we find the clearest *raison d'être* for our Catholic colleges.

I have spoken of the effect of intellectual culture on proud natures; but it will show to greater advantage, yet with as little approximation to religious faith, in amiable and unaffected minds. Observe, gentlemen, the heresy, as it may be called, of which I speak, is the substitution of a moral sense or taste for conscience in the true meaning of the word; now this error may be the foundation of a character of far more elasticity and grace than ever adorned the persons whom I have been describing. It is especially congenial to men of an imaginative and poetical cast of mind, who will readily accept the notion that virtue is nothing more than the graceful in conduct. Such persons, far from tolerating fear, as a principle, in their apprehension of religious and moral truth, will not be slow to call it simply gloom and superstition. Rather a philosopher's, a gentleman's religion, is of a liberal and generous character; it is based upon honor; vice is evil, because it is unworthy, despicable, and odious. This was the quarrel of the ancient heathen with Christianity, that, instead of simply fixing the mind on the fair and the pleasant, it intermingled other ideas with them of a sad and painful nature; that it spoke of tears before joy, a cross before a crown; that it laid the foundation of heroism in penance; that it made the soul tremble with the news of Purgatory and Hell; that it insisted on views and a worship of the Deity, which to their minds was nothing else than mean, servile and cowardly. The notion of an All-perfect, Ever-present God, in whose sight we are less than atoms, and who, while He deigns to visit us, can punish as well as bless, was abhorrent to them; they made their own minds their sanctuary, their own ideas their oracle, and conscience in morals was parallel to genius in art, and wisdom in philosophy." ("The Idea of a University," p. 93.)

In our striving to inculcate the true intellectual culture, are our Catholic college professors drawing heavily on this store-house of "The Idea of a University"? Or rather and especially, are our Catholic college students acquainted with its riches? The writer ventures the statement that Father Francis Donnelly, S.J., has done most amongst Catholics to popularise the work in question, principally by his writings and lectures. Dr. Maurice Francis Egan, too, by his well edited "Selections from Newman," has called attention to "The Idea of a University." Again, there is, for instance, "Newman's 'Gentleman,'" by Father Charles L. O'Donnell, C.S.C. (Longmans, Green and Co.) The well-known American poet has here edited the Eighth Discourse, with an introduction containing a splendid analysis and notes. Father O'Donnell's chief purpose was, he tells us, to remove the false setting which has gradually enframed the popular quoting of Newman's "gentleman" found in this Discourse. Again, there is "Literature, a Lecture by John Henry Newman," edited with notes and studies by Father Gilbert J. Garraghan,

S. J. (Schwartz, Kirwin and Fauss.) This, like Father O'Donnell's worthy effort, must have led many a college student to a fuller knowledge of this "talisman on his writing wrist." No doubt both editors, by their sympathetic and capable teaching of matter so familiar to them, have aroused the lasting enthusiasm of their literary protégés. These perhaps in their future "Confessions of a Book-lover," will tell of their yearly re-reading of Newman's Discourses.

The writer hopes that it is not merely a personal whim to wish that all Catholic colleges used "The Idea of a University" as a text-book. Father James J. Daly, S.J., well known to readers of AMERICA, during several years at Campion College always studied this work with the members of his English courses. The writer has done the same with his senior and junior classes. As an alternative he took "The Present Position of Catholics in England." "Apologia pro Vita Sua," he confesses, has as yet appeared too formidable for his embryonic philosophers. The experiments have been very satisfactory.

And finally, to be practical, it might be interesting to college professors and an agreeable suggestion to perplexed Deans, ever seeking extra courses in these days of the fifty-seven varieties, to quote a Newman outline of study. It was drawn up, if the writer mistakes not, by Father James J. Daly, S.J.

Commanding position in the religious intellectual life of the nineteenth century; life and associations at Oxford; Catholic life: his philosophy of education in "The Idea of a University"; his controversial, apologetic, and homiletic works; the great protagonist in the warfare of modern rationalism; the acknowledged perfection of form in his prose.

Such, then, being the excellence of Cardinal Newman, the peer if not the superior of any English prose writer, the most illustrious of all Catholic literateurs and one ever inculcating respect and admiration for the principles and counsels of the living teaching Church, would it not be a pity for our college graduates to know him only by name, or to fail to be impregnated with his distinctively Catholic culture as especially found in that "epoch in every university man's life," "The Idea of a University."

DANIEL M. O'CONNELL, S.J.

Sociology

The Actual Remedy

WE are not unaware that this is a wicked age. Whether more or less wicked than ages that have gone before, is a matter for debate. But this is certain, evil walks abroad in human society today under many guises, some most specious and appealing to the unwary. The young, in particular, are exposed to insidious and open temptation. The close organization of modern society makes it hard for young people to escape contact with sinister influences. If some are immune, many others suffer sad damage. The very strong or the very sheltered

are safe enough. They can resist or elude the evil. But ordinary young folk are often hurt or ruined by these bad influences when a little strengthening and protection would have safeguarded them from harm. It is, then, the average Catholic boy and girl, young man and young woman, who must be the object of our solicitude.

There is one effective way of safeguarding and aiding our Catholic young folk, and this is by effective organization. All other means will prove but partial unless bulked and strengthened by this. Any amount of well-meant advice and exhortation will be quite in vain unless made effective and enduring by association. The character of modern life is such that to have an influence on our young people we must band them together into effective societies. In a simpler state of things organization was neither so necessary nor possible as it is today. Then, family life was more than a name and young folk lived for the most part at home spending their evenings there or at the house of an acquaintance and only going out on exceptional occasions to places of commercialized recreation or entertainment. Today the home no longer groups its younger members about the library table or the fireside as of old. The commercialized amusements and all the net work of organized sociability draw them forth like a powerful magnet and keep them away from home. In artificial environment, surrounded by a miscellaneous companionship, they pass feverish hours of excitement and pleasure. Home is quite too tame and commonplace to keep them during their evenings or Sundays when they need rest and recreation from the work of the week.

The influences which draw them from home are highly organized and depend on their appeal for those profits which are the reason for their existence. In other words, the commercialized amusements are money-making schemes and to make money is essential for their continued existence. Clearly then, they are not too particular as to the character of their appeal. What is lofty and excellent stands by itself small chance of competition with what is popular and vulgar. Those who drift with the crowd are sure, sooner or later, to come to grief. It is unfortunate, but it is true, that the tastes of the general run of mankind incline downward. The word "vulgar" itself in its original meaning meant simply "of the crowd." It is extremely significant that its chief sense has come to be what is low, boorish and coarse.

We have only to leave our young people alone, therefore, to find many of them drifting with the throng and falling under untoward influences. But to take them out of the crowd, to give them a safe and salutary environment, to provide for them what their nature rightly craves, sociability, healthy amusement, recreation, which really recreates; this requires something more than admonition. The individual is, in a sense, caught up by the current of society with such force and strength that alone he can-

not make way against its course. He must be associated with others, strengthened through companionship, provided with systematic guidance, kept by the anchor of organization from being swept away by the stream.

Everything nowadays which hopes to survive the stress and competition of life is organized. Business, pleasure, science, the professions, the trades, research, invention, even play, all are organized. Association, system, order, method, are necessary for subsistence, let alone for progress. The best cause cannot dispense with it, the worst is, alas, helped on by organization to some measure of success, though of itself it deserves none.

How can we expect, therefore, in the midst of such a world, to get on with the safeguarding of our Catholic young folk or with any other vital interests of the Church without organization? Religion and the service of God have been organized for many centuries. In the Old Law, God Himself organized the Jewish people into so close and stable a society that it withstood the changes and disasters of all that nation's turbulent history. Our Blessed Lord, the Founder of our Faith, organized His Church with divine wisdom and His vicars on earth have continued His work by arranging with holy prudence the details of Catholic religious organization which He left to be determined by them.

The hierarchy of the Church, her laws, her institutions, her dioceses and parishes, are a marvel of successful organization for spiritual ends. But what may be called the auxiliary organization of Catholics, bearing gravely on their religious welfare, but not directly concerned with it, leaves much to be desired and is meant by Divine Providence to be developed according to the changing needs of the changing years. The Catholics of each age are called on to shoulder manfully the burdens of organization demanded by their time. The essential organization of the Church has been supplied for all ages and by Divine Wisdom. The organization needful to answer the requirements created by our modern conditions must be developed by the efforts of us modern men.

What substitute can we find for effective organization to supply the needs of our Catholic young folk? They need clean sociability. They need to be brought in contact with other Catholics so that they may choose the partner of a holy wedded life and the co-founder of a happy Catholic home. Shall we abandon them to chance acquaintanceship with the smug exhortation to mind and not make a mixed marriage? Or shall we organize or help them to organize groups for Catholic sociability? Which is the effective way?

If we are to content ourselves with empty admonitions and mere protest, they may ask for bread and we shall be giving them a stone. They know already that bad books are not to be read, bad movies not to be patronized, and bad companionship not to be sought. The question is with them: "What shall we do instead? We have

bodies and souls and they must have employment, a local habitation and exercise. We have eyes to see with and ears to hear with and tongues that would be busy in times of recreation and rest. We are not wicked yet, but we are weak. Alone, one by one we shall fall a prey to bad influences just as anyone is in danger of doing who is left alone in evil environment. Organized, we can support one another, can supply to one another the things we lack alone." The man who does something effective towards actually grouping our young people together is accomplishing effective work for them even though his efforts do not meet the full success he hopes. The pastor who bravely struggles with his parish societies, keeping them up under difficulties, fighting failure, still persevering, though against odds, is doing real work for his young people. No wonder the work is hard and only partly successful. The very difficulty of it points the more clearly to the need. It is painful because it is so necessary. It is a struggle because it goes against the bad influences and bad tendencies of the times. If organization were easier, perhaps it would not be so necessary.

Directors of Sodalities, therefore, and others who are struggling to keep our Catholic young folk together and to safeguard them and fortify them against the evils of the times should take heart of grace. However difficult their task may be, it is necessary in proportion to its difficulty. Even their failures should be the occasion of new efforts, for those very failures emphasize the greatness of the need. At all costs, whatsoever the expenditure of time and trouble it may demand of us, we must organize our people. For organization is not only the great power of the age, it is also the great need of the Church.

EDWARD F. GARESCHÉ, S.J.

Note and Comment

Just the Cold Notice,
"Died of Hunger"

"DIED of hunger" was the explanation attached in the German press to the death notice of the poet, Maximilian Bern, aged seventy-four years. A few months previously had appeared the eighteenth edition of his "Deutsche Lyrik." "Died of hunger" is the explanation that might be given to thousands of deaths in Germany today, particularly where there is question of the sad mortality among our good Catholic Sisters. If help is needed in many places, it is nowhere needed more urgently than in Germany today, and particularly in our Catholic institutions. At the present writing the mark has reached the unthinkable figure of 6,500,000,000 to the dollar. "The people awoke this morning to find the dollar at 2,000,000,000 marks," says the Associated Press account for October 10, "and tonight went to bed with the knowledge that the mark fell to 6,500,000,000 in unofficial quotations." People stood dazed in the markets when on the morning of that day a twenty-four ounce

loaf of bread was offered them for 80,000,000 marks, but on the morrow it was to cost 110,000,000. Butter was 600,000,000 marks for a twelve-ounce pound, and later rose to over two billion marks a pound, if the shoppers were rich enough to buy it. To save money is useless, since it is worthless the next day or in the evening of the same day. But the poor convents and Catholic charitable institutions have neither the money to save nor the money to spend. There may be abundance of money to the account of certain German industrialists, but that will not keep the people from starvation. To show the extremity now reached it is sufficient to state that even one Russian ruble is now worth seven German marks. Charity cannot, therefore be better spent today than in helping our Catholic institutions, our Catholic priests and the Catholic poor in Germany, and the unfortunate little children.

Short Shrift for Communists

SHORT shrift was given the promotor of Communism in the American Federation of Labor when at the recent Portland convention their spokesman, William F. Dunne, was publicly unseated after having been given full freedom to set forth his case without any interruption. This, as the event proved, merely meant giving him full rope to hang himself, for on an open ballot of the various crafts he was immediately expelled by a count of 27,833 ballots against 130. He had also been accused of membership in the Ku Klux Klan, which the Federation denounced "as usurping the power of democracy by secretly organized minority control." Needless to say, no compliments were wasted on the Soviet Government of Russia by the veteran President of the A. F. of L. "If any Government has been so brutal as the Soviet Government," said Samuel Gompers, "my knowledge of history has been at fault. There is no freedom of speech, no freedom of assembly in Russia. If the Soviets will leave us alone we are perfectly willing they should stew in their own mess."

French Government Honors Catholics

WE are just told in the N. C. W. C. News Service of the bestowal of the Legion of Honor Cross upon the French Superioreess of the National Providence Home in Paris, Madame Jeanne de Bais, in religion Mother Martha. On June 9 the Minister of Health had moreover presided at the celebration of the centennial of the foundation of that Home which cares for 115 old men, all over the age of seventy years.

This is but one of many instances in which the Government has within recent times signally honored Catholic Bishops, priests and nuns. Only last month it named as Knights of the Legion of Honor four Catholic prelates: the missionary Bishop Reynaud, Vicar Apostolic of Oriental Che-Kiang and Bishop of Ning-Po, and the French church dignitaries Bishop Gibier, of Versailles; Bishop

Legasse, of Perigueux, and Bishop de Carsalade du Pont, of Perpignan. At the same time the Cross of Knight of the Legion of Honor was also bestowed on Abbé Scalbert.

The Holy Father's Charitable Relief Fund

FOllowing out the instructions received from the Archbishops and Bishops recently assembled at Washington, Cardinal O'Connell has sent to all the members of the Hierarchy of the United States an appeal in accordance with the Holy Father's communication read at the recent meeting of the Bishops, asking for contributions to his Charitable Relief Fund. In his letter, Pope Pius XI took occasion to express his gratitude for the co-operation which in the past enabled him to provide "day by day, for thousands upon thousands of sufferers" but "new sufferings and new needs," he added compelled him to make a new appeal. After referring to the "deep furrows of tears and sorrows" reopened in the Near East, he continued:

Now, since the trials of the time fall without ceasing upon this or that portion of Our flock, how can charity cease, the charity of the Supreme Pontiff or the charity of those among His children who have had less to suffer than others and are still able, with material means, to help their brethren in Jesus Christ?

They who today await and implore your aid are the innocent orphans, whom Jesus specially loved and upon whom, above all others, He delighted to stretch forth His beneficent hand. At the outset, We hastened to provide for a certain number of these unfortunate little ones and you know with what fatherly affection We sheltered them in Our own palace at Castel Gandolfo. But besides them, as We are informed, there is a very great number of innocent children who are suffering the most wretched want and whose eternal salvation is in danger. For these, careful provision has to be made through various forms of assistance, in order that their tender lives may be saved and, above all, that their souls, redeemed even as our own with the Most Precious Blood of the God-Man, may not be lost.

Whatsoever is done for one of these little ones is done for Jesus, as He Himself declared. Hence, fully trusting in that inextinguishable flame of charity which Jesus kindles in the Holy Eucharist and continually feeds in His Church, We once more appeal to all, Pastors and people, and invite them to be generous in their offerings to Us, and thus enable Us to meet this new demand, urgent and distressful as it is, upon Our charity.

Then, even nearer to Us, in the very center of Europe, the coming winter threatens the people not only with the severity of the season, but also with the horrors of starvation. This condition also We want to remedy, and in a larger way than hitherto has been open to Us. We have no doubt that with your usual generosity and with your characteristic ability for organization, you will enable Us to deal with this situation.

Almsgiving lends wings to prayer. And prayer, enhanced by the petitions of grateful orphans, sweetened with the fragrance of their innocence, will rise triumphant, even to the Throne of God, and call down upon generous givers the choicest and most earnestly desired graces.

To comply, therefore, with these wishes of the Holy Father the Bishops unanimously recommended that a collection be at once taken up over all the country for the "Holy Father's Charitable Relief Fund," that so, in the words of Cardinal O'Connell, we may show that "his burdens are our burdens, his anxieties are ours."